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BIBLE MONITOR

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NO. 1.

"For the Faith Once for All Delivered to the Saints"

THE PASSING OF 1924.

Another year has passed into history. Somehow it is hard to get reconciled to the fact that time passed never returns. We say reconciled; for somehow with some of us, it would be an exquisite pleasure to live life over again. And in spite of us time moves on too rapidly for our liking.

For with the passing of the years we are reminded our stay here is being shortened. And why should we wish to stay longer when, if we are prepared to go, something infinitely better is awaiting us in the great hereafter? Well, for some of us, this old world is a very satisfactory place to live in. If all sin could be removed from it, it would be, as a stay place, almost ideal.

When we take into account the providences of God and his wonderful success in making this earth a suitable place for the habitation of his creatures, and when we contemplate the grandeur and beauty and symmetry of all his works as displayed in the heavens and the earth itself, and realize all this has been done for our comfort, and for our pleasure, and for our physical and spiritual well-being, we can but appreciate

more and more his goodness and consideration in making this earth a place so admirably adapted to the needs of his creatures, and our hearts go out in gratitude for the privilege of spending a few short years in a world so intensely grand and beautiful.

Who is there that does not love and appreciate the works of God as displayed in the creation of things around us? The sturdy oak, the stately pine, the towering fir, the beautiful magnolia, the modest laurel, and the many other beauties of the forest. The towering mountains, the wooded hills, the grassy plains, the shady valleys, all alike show the handiwork of an all wise Creator in making earth a pleasant place in which to live.

Then too, there is the great wide beautiful sea, with innumerable lakes, rivers, brooklets and springs all contributing to supply the needs of mankind and making earth a delightful land and a grand place in which to spend our three-score and ten years, more or less.

Besides the heavens declare the glory of God and the firmament showeth his handiwork; the sun to rule by day, the

moon and stars to shine by night, all of which in their way contribute to our well-being, and make life more enjoyable, and still, not satisfied with these, he gave us the beautiful fowls of the air and the farm yard and the sweet singers of the forest, all to make earth a suitable place for our stay, the while we stay here waiting for our "building of God, our house not made with hands eternal in the heavens."

With many, the year has gone down in history as the saddest, with many as the gladdest, and with another many, it has just passed without anything out of the ordinary to make a lasting impression upon the mind.

Many, perhaps, would like to live it over again, many perhaps, are glad it's gone, while the other many no doubt, are indifferent as to its passing. Some would like to call back the mistakes made, the vows not kept, or the opportunities unimproved. While some would like to repeat the experiences of the year, others are unmindful, and indifferent, concerning the happenings of the year. And so it will be perhaps, so long as we occupy this earth as a home. Mankind in general, changes very little along these lines as the years come and go.

For the Monitor the year has gone as a benediction and we thank God for his guidance and the discretion and wisdom given in running the paper. Many have been the encouraging words, and helpful suggestions, and criticisms given to help us in its management.

More and more we see the need of the paper and feel the responsibility of managing it. More and more we feel the need of divine guidance and wisdom and he prayers of the faithful that God's name may be glorified, his children edified, his truth vindicated, and his kingdom increased, and his will and reign established in the hearts of men.

By reason of inexperience many mistakes have been made and we are conscious there is still room for much improvement. But we hope to do more and better service as the days go by, and your prayers, God's help and experience may enable us.

We thank you very kindly for your help and your patience and your prayers. We solicit your co-operation during the coming year that the Monitor may continue to grow in usefulness and in its influence for the truth and right and the great purpose that gave it existence.

A LETTER WITH REPLY.

B. E. Kesler,
Poplar Bluff, Mo.
Dear Brother:

Not long ago I was discussing the purpose of the Monitor and its editor with a brother who is personally acquainted with you. This brother said that in order to please Bro. Kesler things must be done Bro. Kesler's way. If this is correct I am afraid the Monitor won't accomplish much good.

Why can't we all agree about having things done God's way. His way is that we should follow Christ and the apostles. Paul said, "For yourselves know how ye ought to imitate us." Some Bibles have the word "imitate" translated "follow", but the meaning is the same. If we imitate we follow and if we follow we imitate. The meaning evidently is that we are to do as they did. Here, it seems to me is where modern churches are lacking. So many things are done now that were not done by the apostles. The excuse is made that methods may change. How can that be if we are to imitate? When we change methods and do things in a different way from what Christ and the apostles did then we no longer imitate them and are we not then disobedient? When we apply this reasoning to other churches many will readily agree with

me. For example: When the Mormons are about to send forth a missionary they honor him by giving an entertainment that ends with a dance. When Paul and Barnabas were sent forth there was fasting and prayer. It would seem that the Mormons should be able to see that they are not imitating the apostles here. But evidently they can't see any wrong in the way they are doing. If they did, I suppose they would change. But what good does it do to find fault with others while we ourselves are in the wrong? Let us "sweep first before our own door." In many things the Brethren no longer imitate the apostles. Perhaps they never did in everything, but it seems certain that in the early days of the church, the desire to imitate Christ and the apostles was stronger than it is today and hence they were nearer right than we are now. There are so many things done in the church now that are not done in imitation of Christ and the apostles that I cannot mention them all in one short letter. But because you seem to be a stickler for the church's order of dress I wish to mention that subject and see if we can't get closer together. Does nothing satisfy you on the dress question except the "order"? Isn't it a fact that the "order" is not apostolic in its origin?

You don't believe, do you, that Christ and the apostles wore the Brethren's style of clothing? Of course you don't. Well then, here is one thing the church is doing which is not done in imitation of Christ and the apostles and **where things are done that are not in imitation of apostolic Christianity there is room for improvement.**

Remember we are to imitate or follow. From this it would seem that the church is not a legislative body that can make laws of her own and compel members to obey them. Rather the church is an executive body that must see to it that the laws of God are obeyed. It seems that we are so constituted that we cannot see everything just alike and the Bible seems to realize this and give a little latitude to help us to get along peaceably. Some in the apostolic church thought it was all right to eat all things.

Others who were weak ate herbs. Paul did not try to make these people see exactly alike about this matter but said that those who did eat should not despise those who ate herbs and the latter should not judge the former. Wouldn't this be a good rule to follow in the matter of dress? You are like the herb eater. You think the order is right. Well, you have the privilege of wearing the or-

der and I don't despise you for it. I am ilke the one who "eateth all things." I believe I can dress like the world as long as the world does not dress in a sinful manner and according to the rule Paul gave, you are not to judge me. But you would do it wouldn't you? You would be satisfied and think it all right for me to wear a pair of overalls and a jumper six days in the week the same as the world does. But suppose I were sent as a delegate to one of the Brethren's meetings and I should wear a new pair of overalls and a new jumper you would say to me: "Brother, you are not in order, you can not serve as delegate." And I would be more in "order" than the rest of you for my clothes would be less costly. Yet the Monitor says that it has not been proven that some in the past have put too much stress on the "order".

I don't think we can accomplish much by talking clothes, for clothes are not even skin deep. Let us adorn the inner man, the hidden man of the heart, with humility, a meek and quiet spirit, brotherly love and the many other good things we read about and the dress question will disappear as naturally as dew disappears before the sun. The apostles had much to say about adorning

the inner man and let me repeat we are to imitate them.

Remarks:

The foregoing letter from California is so full of interesting things, we decide to pass it on.

In the first place we regret anyone has such an uncompimentary opinion of your editor.

In the second place, there is not, to our knowledge, any brother in California who is "personally acquainted" with us. We have met a few California brethren but none with whom we are personally acquainted. Meeting persons a few times without some dealings with them does not form a personal acquaintance.

For one, the Monitor is ready to join hands with any in God's way, and to imitate Christ and the apostles in all things upon which they have spoken or left an example.

The order satisfies us better than anything we have seen so far; for it comes nearer meeting the requirements of the gospel on dress than anything else that has come to our notice.

Some sort of order is apostolic in origin. "Let all things be done decently and in order," is Paul's idea. We may not have the exact "order," but it is an "order" and "decent" too, as any can be.

The argument about "imitating" Christ and the apostles destroys itself. You would not affirm the clothes you wear are made like those worn by Christ and the apostles.

Yes, the church is an executive body, and that is what she is doing when she adopts a method to put into effect the law of God on the adornment of our bodies. Where there is no method to be governed by, God's law on this matter is not carried out. If so, where?

The reasoning from the quotation about eating herbs, etc., likewise destroys itself; for it permits one to dress in harmony with the scripture teaching and the other to wear anything. "Eateth all things" as you apply it would grant liberty to wear "all things," jewelry not excepted.

As to your reference to overalls. On a train one time the conductor asked, "Why do you people wear that style of clothing?" In reply he was asked, "Why do you wear that style of clothing?" He replied, "I do not wear it only when on duty." "But I am on duty all the time," he was told.

And so it is with many institutions, and orders. When on duty they wear the garb that identifies them with the organization to which they belong, and everyone thinks that is the proper thing to do. Then

why may not his garb identify the Christian, if it is in harmony in simplicity and neatness and modesty with the gospel?

So we may say, when on duty in secular matters, wear the garb best suited or fitted for the work, but when on duty in the Father's business wear a garb that identifies you as such for which the Brethren's style is most admirably adapted.

But, my dear brother, why take these two quotations that say nothing about clothes, and haven't the remotest relation to them, to argue for liberty to dress and adorn the body after the fashions and styles of the world? for that is clearly the gist of your reasoning. Why not take up the passages that do say something about clothes and the adornment of our bodies, or that have a most certain relation to them and discuss the case? We can never get closer together by making arbitrary application of scripture or by putting private or special interpretation upon the scripture. That is what causes differences.

You "think we can not accomplish much by talking clothes." We wonder why you introduced the subject then, and have so much to say about it? But, since you have introduced the subject, we suggest you take up the scriptures that

refer directly or indirectly to clothes and the adornment of our bodies and explain them. We are quite sure if you do this our readers will enjoy your efforts.

True, our "inner man" is to be adorned with a "meek and quiet spirit", that's plain, and we agree on that. Now tell us how our "outer man", our bodies, are **not** to be adorned and very likely if you do the scriptures justice we can agree on that also.

Your reasoning shows and observation proves, that those who dress in the "order" have the meek and quiet spirit, the scriptural adornment of the inner man, the heart. Now, if you can show that the bodies of those who dress in the order are **not** properly adorned, you will confer a favor on us. Remember this matter relates to the sisters as well as the brethren.

Awaiting your further pleasure we remain fraternally yours,

The Bible Monitor.

ANOTHER YEAR.

From year's end to year's end seems but a little while to us. And the more years we live the shorter they are, apparently. There are so many things which we had hoped to do, and for which the year was not long enough. Will we do any

better with the coming year on whose threshold we are now standing? And how will it be with us when we have reached the last end and are standing on the threshold of eternity? Will we look back then and see many things left undone that should have been done? God grant that it may not be so with us, for then it will be forever too late to do them. While we can look forward to another year we can plan to do better, to be better; but when the last backward look comes we shall have no time for correcting mistakes. As our account is then so will it be forever: the book of our life will have been written, and we must meet the record, be judged by it, and take our place for eternity.

It is a solemn thought; yet it is one which we should not try to dismiss from our minds too soon. No matter what we have done, it is hardly possible that we could not have done more and better. And in this case the very best we could have done is none too good. After we have done all that we could we shall still be unprofitable servants to our Lord. To him we owe everything that is good; and we see so little that we have done in return. It ought not to be that way with us; it must not be that way at last, for that would mean such a great loss, one that is irrep-

arable in time or eternity.

What have we done during the past year? What have we done? Have we tried to do God's will in all things? Or have we just drifted along with the crowd that knows not God and does not even make an effort to do his will? We ought not to wait till the end of the year before summing up, going over the records with all care, and not seeking to make our life look better than it has been; for any effort of that kind will be in vain. We can not deceive the Judge before whom we shall stand. If we have honestly tried to be obedient children we need have no fear, for he is merciful as well as just. But if we have sought to do our own will instead of his, then we must expect to reap as we have sown, and that will not be the happiness about which we have so often sung.

We must think of these things as individuals, and we must also think of them as members of the body of Christ. We do not live to ourselves. Our every action and word influences someone else. Has that influence been for good or for evil? Have we sought to have the church draw closer to God, or have we tried to lead our brethren away from the safe road? It is a terrible thought that we neglect our own eternal welfare, but it seems to me

it must be a much worse one to destroy the faith of another. What atonement can there be for that? Is the church walking closer to Christ because of my influence, or farther from him? Have we tried to get men to look to Christ as the only safe Guide, or to look to scholars and turn their backs to the cross? We cannot be neutral; our influence has been for good or for evil, for the salvation or for the damnation of those who have been with us. Couldn't we have made that influence better many times?

This may be the last year for us: it will be the last for many of our number. What kind of men ought we to be under such circumstances? Have we time to waste over men's ideas, of what God may or may not do? Can we afford to be led by men who deny the Lord Jesus? To our own Master we must stand or fall, and if we have taken the word of others when they differed from him, our loss will be very great, and it will be an eternal loss. Stop and think, and then resolve to go ahead in the right way until he shall say that it is enough.

The year is passing, and we cannot stop it; we cannot change anything that we have done or left undone during its course. But we can make up our minds to put behind us everything that is false in our

lives; we can make a new and clean record, one of which we never need be ashamed. The past is gone; let it go. Let us start upon a new year from which we shall banish as much of the wrong as we can; and this from our own lives and from the lives of others to the extent of our ability. Time and the things of time are of no moment when we face eternity; and we shall soon be facing it, no matter how young and strong we may be. God grant that we may be able to look toward the change with the faith and the words of Paul, and be able to say in truth, "I have fought a good fight, I have finished my course, I have kept the faith."

THE CHURCH OF COMPROMISE.

J. H. BEER

For a description of a compromising church read Rev. 2:12-17. Where Christ spoke to this church, he gave a business like description, with no intimation of hesitancy, in the use of the weapon mentioned in verse 12. "These things saith he that hath the sharp two-edged word." In verse 16 its use is threatened. This sword is the sword of his mouth. Paul tells us in Heb. 4:12 that the "word of God is quick and powerful, and sharper than any

two edge sword, piercing to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.”

It is therefore none the less to be dreaded because it is not a Damascene blade in its effectiveness either against sinning, or for conferring lasting honors. It is two edged. It cuts from both sides and is wholly effective, some serious condition must have provoked this dire revelation of Christ. (see v. 16), “Repent or else I will come quickly, and will fight against them with the sword of my mouth.” This church is said to dwell where satan’s seat is. Whether there is a reference here to the serpent worship which characterized this city, or whether this city was the first to establish emperor worship in the province of Asia, we must agree that the condition was a trying one for the church (see v. 14). Yet this did not excuse them from the sin of compromising truth with error. However there were some that remained true, these were to be commended. Yet severe censure falls upon this church because it is harboring false teachers, both Balamites and Nicolaitans. In verse 14 we have in part what Balaam taught. This strategy was successful. The Israelites were so far ensnared

as to cause the destruction of twenty-four thousand of their men. (Num. 25:1-5). We are not here so much concerned about what they taught. The significant thing is that these teachers were permitted to remain in the church.

The attitude of Pergamum church is displeasing to Christ. He holds this church responsible, and calls upon it to repent or he “will come and fight against them with the sword of his mouth.” (v. 16).

This same spirit of compromise is becoming more and more evident in the church of today. False teachers are not only present but are boldly teaching and pleading for tolerance to teach what they believe although their teaching is often directly contrary to “my name” and “my faith” (of v. 13). This to their mind is only a difference of opinion. These teachers have the negative support of the peace party in the church; who either do not realize the seriousness of the situation or are too cowardly to fight for the “name” and for the “faith”, (Jude 3:4). They usually speak of these teachers as cultured and scholarly men, while they do not think as they ought. “Surely it will do no harm to allow them to remain in the church with those who are true to Christ.” Thus does the peace party talk.

B I B L E M O N I T O R

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B. E. Kesler, Poplar Bluff, Missouri, Editor and Manager, to who all subscriptions should be sent.

but Christ thinks otherwise. He is ready to use his two edged sword against false teachers and also against the church unless she repents. Christ hates false teaching. (See v. 15). No church can hope to prosper that upholds and supports teachers and leaders who compromise Christ's truth, or perverts the gospel for filthy lucre, or to please men.

—Denton, Md.

GATHERING OR SCATTERING—WHICH?

JNO. L. JOHNSON

He that is not with me is against me; and he that gathereth not with me scattereth abroad. (Math. 12:30.)

No man can serve two masters. (Math. 6:24.)

From the above scriptures we are advised that we are

gathering for one or the other of the masters indicated. And as Christ himself gave us the above information we deduct from them, that we are either gathering for Christ, the master of the church which he was then being the founder, or the opposite master, the devil, which is master of the world and consequently the enemy of the church.

As the devil is the master of the world (see Eph. 2:2) it is evident that if we as (so-called church members) are not obeying every command of our master, Jesus. "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called the greatest in the kingdom of heaven." (Math. 5:19.)

We also should understand that everything that Christ the master tells us to do is a gospel command and a failure to properly respect it will make us a disobedient follower.

And in obeying them in every detail, we are gathering with and for him. While disobeying and lightly considering them we are scattering to the world of which the devil is the master. And the final outcome is a denial to the heavenly

home, and eternal torment is our doom. God is a jealous God. And heaven a place where no one but the pure in heart can ever enter. Yes, God is a loving and just God, but how can anyone be so depraved as to think that we, his followers, can, in any way, figure that he will let us follow the master of the world the greatest part of our lives and presume that he will keep us in good credit in the "Lambs' Book of Life" until we are done with this world and then simply wipe the debit side of the book out and remember it against us no more? He is not that kind of a book-keeper.

Christ gave the keys of the kingdom to Peter and told him what they were for, and as long as the keys are in the hands of faithful, obedient men they have a right to bind for the church both in earth and heaven things that will be gathering with Christ its head. And whosoever fails to gather for Christ and the church will be guilty of scattering to the world and the devil. How do we personally stand in the light of these scriptural instructions? Are we gathering or scattering? Those that say or indicate by their manner of living "That this or that does not matter" are laboring in the scattering class and are very

likely to reap the scatterer's reward in the Judgment day. It is high time that our church members and organizations take inventory of our stock in these matters before the scattering becomes the only work that we know how to do.

—123 W. Patriot St.,
Somerset, Pa.

WHAT THEY SAY:

"Dear Bro. Kesler:

"Enclosed find my personal check for Ten dollars as a donation toward the support of the Bible Monitor. Use it in whatever way you deem best to the honor and glory of God's kingdom on the earth."

We surely will, and as we know of no better way, we are asking this brother to send in his application and take out one share of stock in the Bible Monitor Pub. Co., then his money will go on honoring and glorifying God and his kingdom indefinitely. Who'll be the next?

"B. E. Kesler, Dear Brother: I want to donate the 'Monitor' a list of names, and I will give them below."

This was followed by a check for Fifteen dollars and the Monitor is now making regular visits to the names designated. These are the kind of letters

that will give larger circulation to the Monitor. You're next if you do likewise. Just send the check and the name. We'll do the rest.

“Dear Brother B. E. Kesler: I have decided that I wish to have the ‘Bible Monitor’ spread abroad among our church people, that they may know we have one that is going to take the stand for the right and wishes the dear old church to stay by her good old principles.”

A Twelve dollar check accompanied this, and, of course, the Monitor is now going to the dear brethren and sisters whose names and addresses were given. We hope it may accomplish the result desired. Think it over and maybe you will want to help the good work along too.

“B. E. Kesler, Dear Brother: Enclosed find Ten dollars, five for subscriptions and five for donation for the ‘Monitor’. God bless the Monitor.”

If this brother will add another “five” he can send in application for one share of stock and thus become a real booster for the Monitor, one whose money will be a perpetual source of revenue for the good cause. Prayers and money work

well together — indeed they work best together. Send yours along, both will be properly and gratefully appreciated. Stock is going fast but there is some left for YOU. Just tell us how many shares you want.

Dear Bro. Kesler: I want to pen you a few lines to let you know that we do greatly appreciate the Bible Monitor. It's the best reading we get outside the Bible. My prayer is that it may still continue and be a defender of the truth. Truth may be crushed down but it will rise again. The promise is to those who will **continue** in the truth. I am quite sure that the Monitor may be troubling quite a few but be of good cheer, it may be like it was in the case of Ahab and Elijah. (1 Kings 18:17-18.)

You know what trouble Paul and Silas stirred up at Philippi, (Acts 16:20) and another time at Thessalonica. (Acts 17:6-8.) Luke tells us in Acts 17:18 why they were troubled. Because he preached unto them Jesus and the resurrection. “No chastening, for the present seemeth to be joyous but, grievous. Nevertheless it yieldeth the peaceable fruits of righteousness to them that are exercised thereby.”

So I would say we are very glad for your paper, and my prayer is that it may continue

to be a help and a light to those who are hungering and thirsting after righteousness.

When I hear of those who would have you quit your paper, it makes me think of those fellows who wanted Peter and John to quit their teaching. (Acts 4:18.), then I am glad for the answer of the apostles (Acts 5:19; 5:29).

I think you are absolutely right in your statement in last Monitor. We have two distinct bodies and two papers, and as long as the Monitor is for and in defense of the church and the truth which the other quit doing, I see no reason that Monitor should cease. I am made to think of what was said unto the angel of the church at Sardis: "Be watchful and strengthen the things which remain." Because there was a few that had not defiled their garments. Wishing you God's grace and blessings I am your helper for a cleaning up.

TAKING GOD AT HIS WORD

PART II.

REUBEN BRÉSHEARS

The fifth of the foundation principals and perhaps the most important if one can be more important than another, is the resurrection of the dead. Jesus says in John 5:28-29, marvel not at this for the hour is coming when all that are in

their graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life and they that have done evil unto the resurrection of damnation. Jesus after giving the parable of the wedding guest exhorteth the men who had bidden him not to call the rich but the poor, lame and blind and, "Thou shalt be blessed; for they cannot recompense thee for thou shalt be recompensed at the resurrection of the just. (Luke 14:14.) From these scriptures we see there are to be two resurrections. This is enforced by Paul when he says, "The Lord himself shall descend from heaven with a shout, and the voice of the archangel, and the dead in Christ shall rise first." We would not know there was any time between the resurrection of the righteous and wicked except for the statement in Rev. 20:4-5. Speaking of those who were beheaded for the witness of Jesus who had not worshipped the beast, or his image or received his mark, John says, "They lived and reigned with Christ a thousand years. But the rest of the dead lived not until the thousand years were finished. This is the first resurrection. Regardless of those who are disposed to figuratize this scripture I see no reason

why it should not be taken literally. Verse six says, Blessed and holy is he that hath part in the first resurrection. As to the importance of the resurrection, Paul says, If Christ be not risen, then is our preaching vain and your faith also is vain. Yea and we are found false witnesses of God; for if the dead rise not, then is Christ not raised: and if Christ be not raised your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ we are of all men most miserable. (1 Cor. 15:14-19.)

The last of the six foundation principles is eternal judgment. Jesus in explaining the parable of the tares says: "And shall cast them into a furnace of fire: There shall be weeping and gnashing of teeth. (Matt. 13:42.) Jesus in speaking of the sin of offending or causing to stumble little ones in Matt. 18:8 said: It is better to enter into life halt or maimed rather than having two feet to be cast into **everlasting** fire. In the judgment of the nations in Matt. 25, Jesus speaking of the wicked said: Depart from me ye cursed into **everlasting** fire prepared for the devil and his angels. In verse 46 of Mt. 25, the fate of the righteous and wicked is contrasted. These shall go away into everlasting

punishment but the righteous into life eternal. After speaking of the first and second resurrection and satan being loosed for a little season at the end of the thousand years we find in Rev. 20:10, the doom of satan, "And the devil that deceived them was cast into the lake of fire and brimstone where the beast and false prophet are and shall be tormented day and night forever and ever." The beast and false prophet had been in the lake of fire 1000 years when satan was cast in and were not consumed. Rev. 21:8 gives the doom of all sinners. "But the fearful, and unbelieving, and the abominable, and murderers and whoremongers and sorcerers and idolators, and all liars shall have their part in the lake that burneth with fire and brimstone: which is the second death." In these scriptures the words "everlasting", "eternal" and "for ever and ever" are used and if we believe God's word the righteous shall have eternal life with God and the wicked eternal life in torment in the lake of fire.

In Heb. 6:1-3, we have these six foundation principles given and I have treated each one briefly. We as Christians are supposed to have these foundation principles and are exhorted to go on to perfection and not lay them again but build

on the foundation. I say "supposed", because many of our brethren seem not to have these six foundation stones, at least some are missing. How many sermons do we hear these days on the six foundation principles, Repentance, Faith, Baptism (trine immersion), laying on hands, Resurrection and Eternal Judgment?

There is a great tendency among many of our brethren to "spiritualize" scripture. If they find a scripture they don't want to accept they say it's figurative. Recently here in Bethany in class the teacher made the sweeping statement, "There are no scriptures in the Old Testament in regard to Christ's Second Coming." I did not like this statement and had an interview with this teacher later. I brot to his attention Zech. 14:1-8 and especially verses 4 and 5. "His feet shall stand at that day on the Mount of Olives—and it shall cleave in the midst toward the east and toward the west and there shall be a very great valley. And ye shall flee to the mountains—yea ye shall flee like as ye fled from the earthquake in days of Uzziah; and Jehovah my God shall come and all the holy ones with thee." He seemed to think Zech 14:13 was literal and referred to the destruction of Jerusalem but verse four which

speaks of the Mount of Olives dividing in the middle is figurative of something (I forget just now what). As to last part of verse 5, "The Lord my God shall come and all the saints with thee", he said this referred only to God, not Christ, and couldn't refer to the second coming. I didn't think, or might have asked if the earthquake in days of Uzziah was figurative. This earthquake is mentioned in Amos 1:1 He said that the scriptures which speak of the gathering of Israel from all lands (see Isa. 11:11, 12; Jer. 23:7, 8; 24:6; Eze. 20:34-38; 37:18-22; Amos 9:14, 15, etc.) refer only to the return from captivity and not to a future restoration of the Jews. However, I prefer to take God at his word. Seeing nothing was being accomplished I did not speak of references like Isa. 9:7, Jer. 23:5, Luke 1:31-33 and Rev. 20:4-5, which speak of Christ as a king who is to reign on the earth a thousand years because I knew he would say they were figurative and that Christ is reigning now or words to that effect. Christ is not reigning now but making intercession for us. (Rom. 8:34; Heb. 7:25.) I told my teacher I believed in taking God's word literally except where it was plainly to be taken otherwise.

Bethany Bible School, as you

know, is alive with post-millennialists, in fact the posts are so thick I might almost say there's a picket fence around the school. I am a pre-millennialist because I believe God's word teaches it and instead of getting better the world is fast ripening for judgment, the churches are rapidly apostatizing, departures from gospel teachings are common, God's word is disbelieved, etc. God knew how conditions would be and he has told us in his word. (2 Tim. 3) There is great talk about "The world for Christ." This is an idea without scripture foundation. The divine purpose is to gather out the "ecclesia", or "called out ones", the church, the bride of Christ, and not be save the world. (Acts 15:14.) Christ says, Strait is the gate and few there be that find it. (Mt. 7:14.) Strive to enter in at the strait gate for many shall seek to enter and shall not be able. (Lk. 13:24.) When the Son of Man cometh shall he find faith on the earth? (Lk. 18:8.) The Laodicean church (Rev. 3:14-21) with Christ on the outside is a type of the church he will find when he comes. Brethren, let us hold fast to the faith once delivered to the saints. (Judge 3). Do our duty and teach the whole gospel (Mt. 28:20), and may we not be

ashamed before him at his coming. (Mark 8:38; 1 Jno. 2:28.)

—3435 W. Van Buren St.,
Chicago, Ill.

Renewals for January 1 are coming in with a rush. Let us have yours so you do not miss a number. Watch the date line in the address on wrapper on on front page of Monitor. If it reads Jan|25 your time expired December 31, 1924.

THE TEMPTATIONS OF JESUS.

J. H. CROFFORD

Every rational human being born into the world, develops with the growth of body in intellect and knowledge. Our aspirations, whether right or wrong, generally speaking, will depend upon our knowledge of the Word. These desires or aspirations become temptations only when they run in the channels of wrong doing. All good comes from God the source of good, and a desire to do good is no temptation. We are led by the Holy Spirit to do good. Our longing desires to do the things which are evil, are temptations, and, come from the devil. God tempts no man.

Jesus being incarnate, was not exempt from the same aspirations and desires that we have. "He was in all points

tempted like as we are, yet within sin." (Heb. 4:15.) He possessed a knowledge of the will of the Father, which aided him in his decisions between right and wrong. If we had such understanding, would we not many times defeat the tempter? We have God's word, which it is our privilege to study to obtain that knowledge.

After Jesus was baptized he was led up of the Spirit into the wilderness to be tempted of the devil. (Matt. 4:1.) Led by the spirit of love to manifest to us the power of overcoming evil. After fasting forty days and forty nights he was very hungry, and the thought, 'it seems to me, which came into his mind was: "With the power which I possess, why not command these stones to be made bread, and satisfy my hunger, and make for myself a name by demonstrating my power?"'

The second temptation was like unto the first in that it involved an ambition to manifest his superior, or supernatural power over that of other people. Had he cast himself down from the pinnacle of the temple, and walked away unharmed, it might have won for him a famous name, for he could have done it without personal injury.

The third temptation was like unto the other two in that

it was an aspiration for fame and wealth. With his ability it could have been possible for him to enter the political field and become an earthly ruler, or king, which was within the province of the prince of this world, the devil, to give.

Whether or not, Jesus literally sat upon a pinnacle of the temple, or went up into a high mountain to view the kingdoms or if they presented themselves to him in mind pictures, is not within our sphere to know, and it matters not which it was, the lesson which they teach is unmistakable: To yield to ambitions or temptations for worldly fame, is wrong.

This last temptation should be sufficient evidence to any person with political aspirations, that it is a temptation; it is evil; it is wrong to strive for such positions, Jesus being our example. Political offices cannot be filled by God's people. Jesus said: "My kingdom is not of this world." (John 18:36.) "I have chosen you out of the world." (John 15:19.) If it is not right for God's people to hold such positions, then it is not consistent for them to assist others to such office.

"The powers which be are ordained of God." (Rom. 13:1.) for the governing of the kingdom of this world, those who have not come under the rulings of his grace and the lead-

ing of the Holy Spirit. Compulsory ruling is the only alternate for the subjects of the kingdom of this world, who do not accept the kingdom rule of Christ. The magistrates of that kingdom should be chosen by the subjects of that kingdom, and not by the members of Christ's kingdom.

It is the height of inconsistency to claim to stand for certain principles of the kingdom of the Master and at the same time yield to the temptation to try to secure an office under

the federal government, the duties of which are in direct opposition to the teaching of the Master to the subjects of his kingdom. It is equally as wrong to go to the polls and cast your vote for another to fill such a position, and then refuse to be obedient when the call comes for you to do the thing which you consider wrong. The kingdom of this world is not intended to be run by Christians and never will be until the millennial dispensation dawns.

—Martinsburg, Pa.

Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

Motto: READ, THINK, ACT

Tributes to the Bible.

What glory gilds the sacred page!

Majestic, like the sun,
It gives a light to every age;
It gives, but borrows none.

Lord, everlasting thanks be thine
For such a bright display;

As makes a world of darkness shine
With beams of heavenly day.
—Cowper.

I have examined all, as well as my narrow sphere, my straitened means, and my busy life, would allow me; and the result is that the Bible is the best book in the world. It contains more of my little philosophy than all the libraries I have seen; and such parts of it as I cannot reconcile to my lit-

tle philosophy, I postpone for further investigation.

—John Adams, second president of the United States in a letter to Thomas Jefferson, December, 1813.

The Bible is a fresh and inspiring book. We may have read its pages a thousand times, and still its truths are sparkling and powerful. We may commit paragraphs and chapters to memory and repeat them over and over again, but they never lose their charm. The Word of God has found its way into hearts that were spiritually dark, and has so taken

hold of them that they have become savingly acquainted with him who gave the word. Anything that we may say in attempting to express the excellency of the Word of God is weak; God's Word itself is its highest recommendation.

—David S. Warner

The Bible speaks out of the experiences of yesterday to the needs of today and the longings of tomorrow. And the reason for its perennial freshness is that the themes with which it deals, and the impulses it aims to kindle, are the same in every time in every clime. It is the great storehouse of religious experience, the inexhaustible reservoir of religious aspiration. It is to the individual a progressive revelation, depending upon the growth of the man's soul; always for the seed of truth there must be the soil of faith and love. . . .

Where there is a docile mind, a humble spirit, a surrendered will, a life responsive to the lessons of history, there will be an increasing growth in all that is vital to the soul. The great word of the Master to the man who is seeking direction is this, "He that hath ears to hear, let him hear."

—Montreal Star.

Under His Wings.

Psalm 91

From Bible Songs No. 4. Copyrighted 1917 by United Presbyterian Board of Publication. Used by permission. Tune, Under His Wings, Hymns of Praise, No. 133.

Under the care of my God, the Almighty,

Safe in the secret place of the Most High!

He is my refuge, the Lord is my fortress,

Him I am trusting when trouble is nigh.

Chorus:

Under his wings, under his wings,

Safe in the refuge hide thee;
Trusting his truth and faithfulness,

No evil can betide me.

Be not afraid for the terror of midnight,

Nor for the arrow that hasteth to slay;

Fear not the pestilence walking in darkness,

Nor the destroyer that wasteth by day.

Chorus: Under his wings, etc.

Seek the Most High for thy sure habitation,

Unto Jehovah for refuge now fly;

There shall no evil befall thee nor harm thee,

Unto thy dwelling no plague shall come nigh.

Chorus: Under his wings, etc.

Love thou the Lord, surely he
will deliver,

He will exalt thee and an-
swer thy prayer;

He will be with thee to honor
and give thee

Life without end, his salva-
tion to share.

Chorus: Under his wings, etc.

RESOLUTIONS.

That proverbial "new leaf."
Did you turn it? How does it
look today?

A resolution to be kept must
be based on a full purpose of
the heart. "He exhorted them
all that with full purpose of
heart they would cleave unto
the Lord."

A resolution based upon a
purpose of heart must be
backed up by a determination
to keep it. "Daniel purposed
in his heart not to defile him-
self with the king's dainties."

A resolution worth making
must have the will behind it.

"I have purposed it, and I
will do it."

"I will arise and go to my
father and will say unto him,
etc."

A resolution worth while
then must have a purpose to do,

a determination to act, and a
will to execute.

PSALM 1.

Blessed is the man that walketh
not in the counsel of the
wicked,

Nor standeth in the way of sin-
ners,

Nor sitteth in the seat of the
scoffers:

But his delight is in the law of
Jehovah;

And on his law doth he medi-
tate day and night.

And he shall be like a tree
planted by the streams of wa-
ter,

That bringeth forth its fruit in
its season

Whose leaf also doth not with-
er;

And whatsoever he doeth shall
prosper.

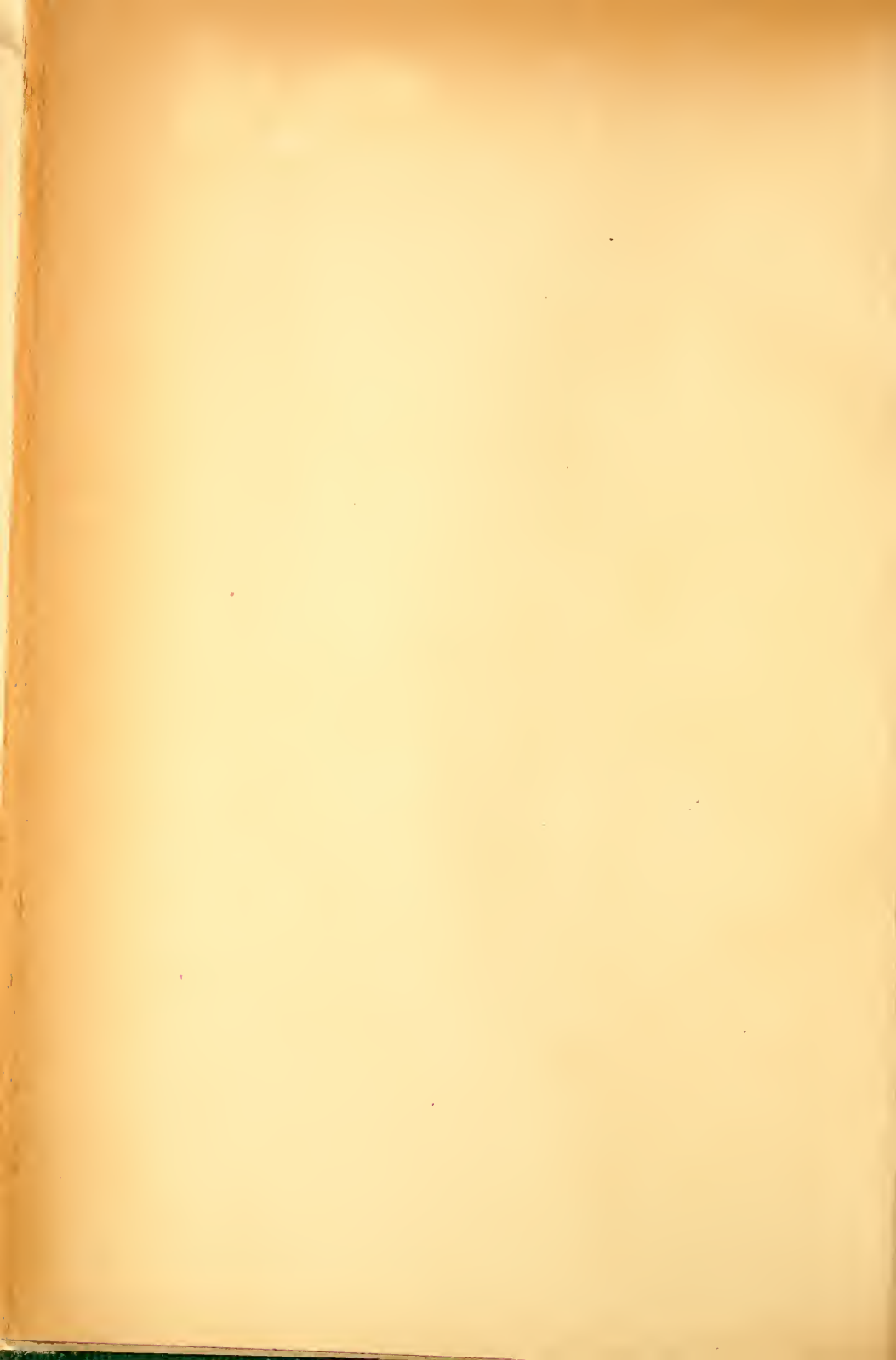
The wicked are not so,
But are like the chaff which
the wind driveth away.

Therefore the wicked shall not
stand in the judgment,

Nor sinners in the congregation
of the righteous.

For Jehovah knoweth the way
of the righteous;

But the way of the wicked shall
perish.



BIBLE MONITOR

VOL. III.

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NO. 2.

"For the Faith Once for All Delivered to the Saints"

We still have a few delinquents carried over from January 1. Yours may be one. We are glad to have you on our list; if your "Monitor" should not make its appearance next month take the hint and renew at once. Watch the date line in address.

A brother moving from Myerstown, Pa., to Chambersburg, Pa., sends renewal but failed to give his name. He may get discouraged waiting for his paper while we wait to hear from him. Meanwhile his paper may be returned to us, "postage due 1c".

OUR QUERISTS' CORNER.

We are told of an elder whose sermons are "very hurtful," that he "can't preach without hitting" somebody; that "outsiders will not come to church if they know he is going to preach," that he "left council" before it was out "because the church chose" another elder in his stead, and that he "will not commune in his home church but goes to communions in other congregations."

Then we are asked to give our "views and the scripture if there is any on the case."

It is very unfortunate if a minister's sermons are "very hurtful" and still more unfortunate if he turn aside from preaching the truth to "hit" somebody, and very unfortunate, indeed, if instead of "having a good report of them without" he conduct himself so they will not come to hear him preach.

A good remedy for this condition would be for such elder to mix a large share of grace and hard common sense with his preaching and the people exercise due courtesy and respect towards the minister "Respect him highly for his work's sake." An elder who hasn't grace enough and self-control enough to be willing for the church to exercise its liberty and privilege in choosing some one to become their overseer and spiritual leader is not worthy of the office of elder. On the other hand, a church may make a very grave mistake in changing their elder.

It would be very unfortunate to relieve an elder of oversight of a church who stands for the principles of the church and the gospel and fill his place with an elder who is not in sympathy with the distinctive principles of the church. Many

of our present irregularities in church government are traceable to this regrettable procedure. Another mistake is some times made in ignoring elders of experience and selecting the "novice", the inexperienced to take the oversight of churches. In such case, church government and Bible discipline are often very much **out** of evidence. Had our elders been true to their baptismal ordination vows many of our problems of today would have never been. Elders of this type, untrue to those vows, are many, and are largely responsible for the disturbed condition of the church today. An elder who will not commune in his home church, if the church is in line with the gospel and the established principles of our church is not worthy to commune anywhere. There may be conditions, however, when an elder or other faithful member would be justifiable in not communing in their home church. The church may be so out of order that a loyal member could not conscientiously sit at the Lord's table with them. In such case the only alternative is to go away to commune or not commune at all.

Unfortunately, this is the sad condition of many of our churches today.

Many loyal members are

standing off, not communing, because they can not fellowship many things now tolerated in some of our churches. Likewise many loyal elders are refraining from attending communions in adjoining congregations lest they be called upon to officiate and thus approve the wrong doing tolerated and encouraged in those congregations.

THE LITTLE THINGS.

Once we were in a congregation for several days during some meetings. There was as fine a body of young people as one sees. But—Isn't it strange how often this word "but" comes in to spoil things. Naaman was a great man under the king, "but he was a leper." Ananias and Sapphira planned to do a good work for the Lord's cause, but their covetousness got the better of them and they lied to the Holy Ghost. Other instances might be given.

To come back to our young people. They were enthusiastic for the work, wanted to see the work advance and to have a part in it. And they were spiritual. They were eager to do any work assigned them. But there were here and there little things that had been allowed to creep in. The ornaments that are so attractive to the heathen had begun to creep in. They

were not prominent; here and there chains of various kinds, some of gold; others had a few other ornaments, as bracelets and rings.

When one starts on this road it is not hard to tell what the end will be. What an opportunity there would be for someone of these young folks to take a firm stand for what they profess to believe and practice. It is too bad that the devil has gotten even a slight hold on a company who might do so much for the Lord by remaining faithful. Those who were disappointed in Christ's picture of the last judgment were not condemned for neglecting some great thing, but for failing to do the little duties. And it may be that the same is true here. These young men and women evidently think they are not doing any serious wrong. Probably most of them would not find it a hard thing to lay off these superfluous and forbidden things if they were to take time to study the matter seriously for a time. But one thing against them is their associations, for many of them are of the world.

Our company has a great influence on our character, and will have just as great an influence on our destiny. Only one Man ever lived in the world who could pass through evil and come out as pure gold.

There is no use thinking we can go where we please and with whom we please, and yet remain true to our profession. It cannot be done by man. Going down hill is easy; drifting with the current is just as easy. But if one wishes to go up the hill or against the current, strenuous efforts must be put forth. We make a sad mistake when we think we can go as far as we like along a forbidden road and then turn and go back at will. Habits are not so easily changed, and it seems that evil habits are harder to change than good ones are. It requires more character to do good than to go with the crowd and do as it does.

The little things are the important things of life. No act in life is unimportant, no matter how trivial it may seem. Each act, each word, each thought has its influence on our destiny. If we who are older were more careful in what we say and do, if we were more earnestly about our Father's business, we could be a wonderful help to these who do not realize the seriousness of life as we do. May God help us to think of others and not do anything that would discourage anyone in doing the right or encourage anyone in doing what is not right. The little foxes spoil the grapes. Where one will be condemned for do-

ing some great wrong or for leaving undone some great thing that he should have done, there will be a hundred condemned for leaving undone the things which they considered of no importance. A little leaven leaveneth the whole lump.

If we could only open the eyes of the young and have them see as the Lord sees; if they would but consider of how little value many of the things are for which they are sacrificing their profession! it requires but little reflection to see that the things for which we sacrifice the truth are of no real value to us here, and will do us harm in the hereafter. We came into this world with nothing, and we shall go out in the same way. What does it profit us to wear a gold chain on our neck or a gold ring on our finger? We may make others envious, but we certainly do neither them nor ourselves any good.

Man's ways are different from God's ways, and in the final day what man has thought so highly of here will be found to be worse than valueless, positively harmful; and what the natural man has thought useless will be found to be of great value. We need to learn God's standards, for his will decides everything after a while. We deceive ourselves when we say that we did not think it would be in the final day as God has

said it will be. The way is plainly marked out, what we are to choose is made clear to us; we have the Light that will lighten every man that comes into the world. Why do we choose to walk in darkness? God help the young to be faithful in the few and small things here, that they may be made rulers over many and great things hereafter.

THE GREAT COMMISSION Matt. 28:18, 19, 20.

A. W. ZEIGLER

We hear a great deal said these days about the great commission. I should have said a part of the commission. As there is very little heard about the twentieth verse. I have been studying this subject for some time, and have been wondering why there is so much said about the eighteenth and nineteenth verses and scarcely anything said about the twentieth verse, especially in the last ten or twelve years. And I have come to the conclusion that it is because of the intermingling with all sorts of faiths and beliefs, and bidding them God speed. This intermingling is caused through the worldly knowledge through the influence of the schools in which the love of God is a secondary matter. What will it profit anyone to live strictly to the nineteenth

verse and forget the twentieth verse. There is no promise in the nineteenth verse if the twentieth verses is left out. There is no promise anywhere in the New Testament without the consideration of this verse. Why then put so much stress on one part of the commission and scarcely any on another part. If the most important part is not worth while teaching what is there in teaching any? Do we believe ALL power is given Him in heaven and in earth? Do we believe in teaching ALL nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost? We say, "Yes". Why then, do we not believe in "teaching them to observe ALL things whatsoever I have commanded you: and, lo, "I am with you always, EVEN unto the end of the world. Amen." If verse nineteen is more binding than verse twenty, I fail to see it. I am afraid we are overlooking the ALL THINGS, in verse twenty. Here is where he has promised to be with us always if we teach the ALL THINGS. These ALL THINGS is the key that must be kept in the steering wheel of the Gospel ship. If this key is lost out of the steering wheel the controlling power is lost, and when I see the way things are moving world-

ward in the church I cannot help, but think that the key has lost out.

1 John 5:2, 3, "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous." God has not given us any command that he did not want us to obey. It matters not what some smart people say, that does not change God's word any, for his word will stand when all other things have passed away. But when we see so many worldly things coming into the church today, how can we expect anything else than that she will lose the power she once had. No wonder some of those leaders at the head of the zion ship are wondering what is the matter when they see that the ship does not sway to every turn of the steering wheel, and wondering whether we are short of grace or money. I think it would be well for them to make a little closer inspection of the steering wheel. You know there has many lives been lost in the past by those book manufactured engineers without having the practical experience; they sometimes get to tinkering with the governors and the first thing they know the machine is

running wild. The same thing is happening to some of those college manufactured leaders without having the practical experience. Is it grace or is it money that we lack? I think it is grace that we lack. But it might be that we are expecting all the grace from the back end of the ship, and not everyone is ready to take chance on a ship with a loose steering wheel, and I hope and pray that the leaders at the steering wheel will discover their mistake and reinstate Matt. 28:20 in their leadership.

—1018 Wellington,
Waterloo, Iowa.

STRENGTH OF MANHOOD AND WOMANHOOD.

(Prov. 16:32 and 19:11)

R. R. SHROYER.

The strength of manhood lies in self control. No one thing is more certain in life than that every young man and woman, who desires to build up a strong character and keep himself or herself unspotted from the world, meets with strong opposition in the world. Deep down in the heart are two natures, one good and the other evil, making the heart a perpetual battle ground. Paul said when I would do good evil is present. There is no moral achievement without severe conflict. He who feels no war

against evil in his soul is already conquered, has lost out in the great battle of life. your life and mine, as to happiness, usefulness, influence and well-being, in this life and in the life to come, depends upon the outcome of this ceaseless conflict. Is he to be a **weakling**, a slave to appetite, a victim of passion, a creature or slave to habit, or is his life to have in it the ring of triumph and splendid victory? If so he must master self. Thus self control is the basic principle, the very essence of true manhood and true womanhood. If he is to be a true man he must train himself to bring every fiber, and tissue of his being under **control**, so that he can constantly resist evil, and stand amidst the hottest flames of temptation, clad in the steel armor of a pure clean life.

Thomas A. Kemphis said, "no conflict is so severe, as he who labors to subdue self."

Cannon Farrar, a brilliant writer and master of logic said, "the secret of all happiness, of all nobleness, of all true success is **self control**. All low and unworthy conduct unfolds where **resistance** is least. The higher and nobler life develops where **resistance** is the most vigorous, and sympathetic." We must **resist** evil, evil society, drinking, smoking and kindred evils.

The strength of manhood is manifested in the **choice of right** rather than through force. The world has even paid peculiar homage to the warrior, the military hero, the brave fighter, the leader of triumphant hosts of soldiers. But military genius does not indicate strength of manhood... "**Peace** hath higher tests of manhood, than battle ever knew." (Whittier.) The angels sang peace on earth. The man who sacrificed his life for peace is an example of true manhood.

Alexander was a great soldier but a poor man. He conquered the world, but failed to conquer self (33 years old when he died). At the sound of his footsteps all Europe trembled like a leaf. He bathed a continent in blood and tears and so paved his way to military glory. But he lacked the essence of real manhood, was ruled by selfishness, unworthy ambition and his life was void of real greatness. Physical strength is no indication of manhood, e. g., Sullivan, Dempsey, Gibbons are samples. Develop the physical only and one becomes **brutish**. Develop the intellectual and he becomes skeptical. Develop the spiritual and he becomes fanatical. A rounded out life is needed. **Intellectual** genius does not indicate strength of manhood. Byron had a bril-

liant mind but it was debased, and he lacked balance, and manly restraint. Burns was a gifted man. He could touch every chord of the human heart, by sweet strains of his songs, but his life was shattered through lack of **self control**, failed to master **appetite**.

Material accomplishments do not show strength of manhood. No doubt you have heard of the man who had these words placed on his tombstone, "Born a man, died a wholesale grocer. He sank his manhood in his business." Why does self mastery excel **force** or genius? Because the strength of manhood, as God has decreed lies in something nobler.

All these great victories in commercial, military, industrial, intellectual life may be achieved by mere force of nerve, and courage, but in the great struggle between **right** and **wrong** in the heart, mere force doesn't count. The element of manhood lies in the **choice of right**. Without the capacity to choose rightly, the charm of life is gone. (Adam and Eve) .

In working out this principle we see the real beauty of the earthly life of Christ. His greatest deeds were not those in which he manifested **power**, but those in which he exercised choice.

Example: One night walking on the stormy sea, at the sound of his voice all was calm. Power. But think of him alone in the wilderness **hungered** by choice.

Again, feeding the multitude, Power.

But just after that they would make him king. Choice.

The last dread night of his life on earth, when the soldiers came—Power. But a little earlier in the night **alone in the garden**—Choice.

The Strength of Manhood is acquired through the personality of Christ. This will give one **power to do** what he knows to be right.

We certainly must put our life into companionship with Christ, have him as our friend and closest counselor, let him reinforce our **will** in crushing out pride, anger, jealousy, restrain appetite, passion and temper. True manhood also consists in self direction. We are what we want to be. Sure we are the architects of our own futures.

—Greentown, Ohio.

CHANGES: FROM WHENCE DO THEY COME?

By CHAS. M. YEAROUT

We see and hear much about changes in the religious world these days. The secular as well as the religious press, has much

to say about the changes that have taken place in late years in the various churches.

Changes are admissible and may be advantageous in earthly things; but when it comes to the divine laws and regulations of God in nature, as well as in grace; man cannot change them, and appearing to do so, is a gross deception. Earthly things may be changed by man for the better or for the worse; but heavenly things are unchangeable so far as man's authority and power goes. God himself cannot change the **gospel** without doing violence to his plan of salvation.

Some things that are unchangeable. God, Christ and the Holy Spirit are unchangeable. **The word and counsel** of God are unchangeable. The "one faith," and conditions upon which salvation is promised are unchangeable. The principles of Christianity, and pathway from earth to heaven are unchangeable. The elements entering into the true worship of God are unchangeable. The laws of God are immutable, hence unchangeable. They may be ignored and set aside; they are inextinguishable, and man's action does not alter or change them one iota. Many of the changes that have been made in the church are indefensible, because they have taken place in

defiance or opposition to God's eternal **truth** and **government** as outlined in his **unchangable plan**. The truths ignored and set aside in these changes, were sealed with the precious blood of Christ, and will stand when heaven and earth have passed away. Man may consistently change things of an earthly nature that pertain to him as an individual, but there his authority and power stops. Whenever he begins to differ from God, and sets aside the things of God, he transcends his authority and becomes a transgressor. Man may compromise matters of earth with his fellow men, but he cannot compromise the **truth** of God: for by so doing the creature man, presumes to dictate to the Creator, God. Do these changes have a tendency to make the child of God more spiritual and heavenly minded? Do they bind us closer to Christ as our Savior? Do they make us more reverential and worshipful? Do they make us more humble, and obedient to the word and counsel of God? Do they make us love God's holy word more, and contend more earnestly for the **Faith of the Gospel**, or, do these changes license us to walk on the **broad way** with the world, disobeying God, and ignoring much of his teaching?

Do these changes license us to follow the dictates of the

flesh, and the vain, gaudy fashions of this world? Do these changes destroy church government, and permit the members to do as they please, regardless of God's laws that should and do govern his humble faithful children? Do these changes permit the wearing of jewelry, bobbing or cutting off of women's long hair which God's word says "**Is a shame.**" It seems to me, that if the above questions are prayerfully examined, looking at the church as she is today, and answered in the light of God's plan of salvation, it will be very easy to determine the nature and tendency of the changes, that are manifesting themselves in our beloved brotherhood, as well as in most all churches. The tendency is beyond all doubt worldward, and away from the simplicity of the gospel. Let us notice definitely some of the changes that have taken place in the churches in the past few years. (1) The hydra monster, called "modernism" has made its appearance in the sacred stand: denying the virgin birth and deity of Christ, and the divine authenticity of the holy Bible; denying the miracles of Christ and his apostles, making light of Christ's atonement, and denying his physical resurrection. (2) Tearing out the partition that separates the church from

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TEMPTATION.

Watching and praying closes the door of temptation.

“Watch and pray that ye enter not into temptation.”

When temptations assail, lean confidently upon the strong arm of God. For “he knows how to deliver the godly out of temptation.”

When God is nigh, temptations fly. “Draw nigh unto God and he will draw nigh unto you. Resist the devil and he will flee from you.”

We must keep ourselves from temptation and God will keep us from sin.

“Abstain from every appearance of evil, avoid it, pass not by it.”

The closer we live to Christ

the fewer and weaker temptations become.

“He will not suffer you to be tempted above that ye are able, but will with the temptation make a way of escape that ye may be able to bear it.”

If in choosing obedience we keep God’s word he will keep us from temptation.

“Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon the earth.”

CHANGES: FROM WHENCE DO THEY COME.

(Continued from Page 9)

the world; grasping the hand of and walking with the world, and the separateness of God’s people is lost sight of. (See II Cor. 6:14-18; I John 2:15-17; 15:18, 19; Jas. 4:4.) (3) The wearing of the fashions of the world, curling and prinking the hair, bobbing the hair, attending the movies and worldly amusements, identifying themselves with the world in its maxims and pleasures. All these are of the world, and are submitted to and practiced by members of the church as the mandates of madam fashion. She issues her behests to the world, and the church to a large extent has joined the world in following these worldly edicts. Is God glorified by such performances? Is the church made more

spiritual and Christlike, by thus identifying herself with God's enemy? (See Jas. 4:4). Jesus says: "Ye cannot serve two masters." Ye cannot serve God and the world. These two are adverse the one to the other. There is no ground of union between them. The church formerly disciplined members for such disobedience to God's word for their good. Even God chastises and corrects his children when they err and do wrong, that they should not be condemned with the world. (Heb. 12:5-11; I Cor. 11:32.) But now in many places, members dress in the latest fashions of the world, decorate themselves with finger rings, and jewelry of various kinds, bob the hair, and go to worldly amusements of all kinds, but are not called in question for so doing. Is the church made more pure and Christlike by thus letting the members run riot,—do as they please, without discipline or correction? Can such members reach heaven and enter the pearly gates, if they continue in these things until life's end? Either the church was wrong in carrying out and enforcing church government in harmony with God's revealed will in the past, or she is wrong now in failing to do so. (Matt. 18:18; John 20:23; I Cor. 5:4,5; Jas. 5:19, 20.) This last reference clearly states,

that if the wrong-doing is not made right, the death of the soul committing the wrong will follow. All wrongs, whether of commission or omission must be corrected and made right in this life or they will condemn to outer darkness those who do wrong at the judgment. There is no preparation or salvation promised in the eternal world. "Now is the accepted time; now is the day of salvation." In many places, the salutation of the holy kiss is set aside, not practiced. (Rom. 16:16; I Cor. 16:20; I Peter 5:14.) Does the non-observance of the above teaching bespeak the humble obedient child of God? Are the members made more subservient to God, and brought into a closer walk and union with Christ by not practicing the holy kiss? What influence leads to the non-observance of these commands? I am sure it is not the leading of the Holy Spirit: for he leads into **all truth**, not away from it. Another noticeable change, is the nonwearing of the prayer covering. (1 Cor. 11:1-16.) The church taught and practiced this for many years, but quite recently it is set aside by many except, perhaps on love feast occasions. What spirit has led to the non-observance of this inspired teaching?

Until in recent years, the church taught and observed the

Bible posture of kneeling in prayer, but now many generally stand on their feet in time of prayer. Why this change? Who will answer? All these changes lead away from God and the truth, instead of closer to him. The membership is made more worldly and flesh loving by these changes. Hence they are not of, nor from God. The one faith of the gospel has not, and will not change, but like its heavenly author is unchangeable. But these changes are departures from that faith, and are evidently wrong. God cast the Jewish church out of his vineyard, because of their unfaithfulness. "If God spared not the natural branches, take heed lest he also spare not thee." God is no respecter of persons, and must be just. He will execute his word, and they that depart from it will suffer the penalty of being separated from his presence, and cast into outer darkness. Man's logic and reasoning to the contrary notwithstanding.

You that are wandering away from God, come back to the good old way of the Lord, and walk therein, and ye shall find rest to your souls.

—Moscow, Idaho.

THE WEARING OF THE BEARD.

By J. H. LONGENECKER

But who would venture to speak on a subject so unpopular? It takes one, perchance, of the old school, who has not caught the fire and the spirit of this progressive age. The ranks of those who are advocates of the beard are fast thinning out, and it would seem, at the rate we are going, that the time is not far distant, when the wearing of the beard, will belong to the history of the past, and all that the coming generations will know of it, is what they see, once in a while, looking at the portraits on the walls of their homes, or in some historical work, where the pictures of the fathers who wore the beards, and lived the simple life, can still be seen.

Leading spirits in the Brotherhood will tell us, with an air of triumph, if not of contempt: "There is no scripture requiring the wearing of the beard." The same can be said of the nose, the eyes, the ears and other members of the body, but under ordinary circumstances a prudent man would not wish to remove any of them, even though there is no scripture that says: "Thou shalt not." Men would be quite unwilling to shave their heads, even though there is no direct

"Thus saith the Lord," that would prohibit them from doing so. Of course, this would be unpopular, while the clean-shaven face is popular. This makes all the difference in the world, with the masses.

Years ago a man argued with one of our brethren against the wearing of the beard, and wound up by saying: "Well, anyhow, where do you have any scriptuer for wearing the beard?" Quick as a flash the reply came from the brother: "My beard grows without scripture: where do you have any scripture for shaving it off?" The answer did not come at the time and not since that time.

Artists, history, and prophecy, all agree in their testimony that Jesus Christ wore a beard (Isa. 50:6). Since he is the Creator of all things and made man in his own image, why should there be any desire to change from this image? It would only be reasonable and becoming to the follower of Christ, to imitate his crucified Lord also in this, even though the world would have to be crucified unto him and he unto the world.

Imagine the shock and sadness of heart it would have caused, among the saints in their day, if men like David E. Price, Enoch Eby, Daniel Fry, John Wise, R. H. Miller, D. P. Sayler, James Quinter, D. L.

Miller, and a host of others, would have made their appearance at the Sunday morning services with clean-shaven faces. People would almost have thought that the stars were falling. In those years elders would have been instructed to tarry at Jericho for awhile. Thank God, such was not the case. Those were men of strong convictions, with a burning desire in their hearts to follow their blessed Lord in the path of meekness and lowliness, to live in sweet submission to the will and counsels of the church. By their teachings and examples they led the way for the coming generations to follow. Shall their consecrated efforts be in vain? God forbid!

We are told that "Conference rulings do not necessarily mean that brethren are to wear a beard." How readest thou? We quote from Annual Meeting decision of 1911: "That the brethren wear their hair and beard in a plain and sanitary manner" (Page 212, late "Revised Minutes"). Could this decision be construed to mean that brethren may shave their heads? "I trow not." But if not, then, with what kind of a logic can it be construed, that they may shave off their beards? How would the same form of language be understood, if applied to dress? That the brethren wear their garm

in a plain and sanitary manner. Would any one dare to argue that this language does not necessarily mean that brethren shall wear clothing? Surely not — he would be laughed to scorn. Everybody would understand that the brethren, of course, wear clothing—the decision would simply tell **how**. Why not place the same construction on the same form of language, when applied to the hair and beard?

As early as 1804 the following was passed by Conference: "Whether upon request a brother might be ordained as a bishop, who shaves off his beard, it was considered, that inasmuch as God made man with a beard, and again God commanded his people in the law, not to cut off the beard; and it was especially required of the priests of God, not to mar the corners of the beard; and also Christ, our Master and Precursor, together with his disciples, has left us an example herein—in consideration of these and other scriptures and examples, it (the ordination) could not readily be done in a sound faith and with an unoffended conscience."

In 1899 Conference spoke again: "Since all officers, at the time of installation, are required by Annual Meeting to conform to the usages of the Brotherhood in giving shape to

their clothing, hair and beard, and the non-use of tobacco—will not the Southwestern District of Kansas and Southern Colorado ask Annual Meeting to so decide that no brother shall be advanced in office, until he complies with the same? Ans.—We grant the request" (Late "Revised Minutes," Page 73, Art. 3.)

These rulings have been ignored and violated until today there are many who regard them as a dead letter, and no longer practical for this enlightened (?) age. There are, however, still thousands in Israel, who have not bowed the knee at the shrine of modern thought, and who believe that Annual Meeting decisions on the beard question are in harmony with the mind of the Lord, as made known in the creation of man, and by his own example.

"Remove not the ancient landmark, which thy fathers have set" (Prov. 22:82). "Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jer. 6:16.) "Let us walk by the same rule, let us mind the same thing" (Philpp. 3:16).

(Gospel Messenger, Dec. 1923.)
—Palmyra, Pa.

THE PLAIN WAY

H. E. MILLER

“The way is so plain that wayfaring men, though fools, shall not err therein.” (Isaiah 35:8.)

In John 14:5 Jesus saith unto him, “I am the way, the truth, and the life: no man cometh unto the Father, but by me.”

God is the light. (1 John 1:15.) Then we see that we need not travel in darkness. Now if Christ be the way, it becomes necessary for us to follow his instructions, does it not? If so, then let us start to doing that. He said in Matt. 28:19-20 that the apostles should teach them to observe **all things** whatsoever he had commanded them. The apostles were to teach all and not just a part of the plan of salvation. He also meant for all to follow him in all things, all the way, at all time, not just part. It is much easier to follow a way that has been laid out, than to go to a place when there has been no way marked. Christ with the use of the twelve apostles mapped out the way to Glory. Now shall we try to plan a new way?

Paul said he preached Christ crucified, or a complete sacrifice, for without the shedding of blood the sacrifice would not have been complete. Now Christ said if he went away he would

send the Comforter, the Holy Spirit, and he would lead into all truth. And again, that all power was given him in heaven and earth. So then we are assured of the fact that he will only give the Holy Spirit to lead us in the right way. Now brethren, sisters and all who may read this, do you suppose that Christ, with his time with the apostles teaching them and, afterwards directing them by the Holy Ghost and thru the Holy Ghost, would lead the apostles to **waste time** and **space** to teach and write, the sacred book, giving commandment after commandment, and the different ordinances of God's house, that were not at all necessary for us, nor a part of the plan of salvation, or pavement for his highway? Now did you ever stop to think that when we do not accept a full gospel, and claim that part of its teachings are non-essential, that we make Christ and the Holy Spirit liars?

Oh, the danger in unbelief! Now we are made to believe that about as plain a picture of the way as can be painted by fallible man, is found in the Declaration of Principles printed in the July 15, 1923 issue of the Bible Monitor, and if all who read would follow this outline of scripture teachings, they

would be safe on the way.

My prayer is that we keep on the plain way that leadeth straight to glory, and quit loitering along the wayside picking the flowers of **Modernism, Worldliness, Pride of Life, Unbelief**, etc., for they will soon load us down to where we become weary of well doing, and the opium and ether from these seemingly beautiful flowers in this life will cause us to become numbed to the truth, and finally we will fall asleep to the truth, or blind to the truth as in II Thess. 2:9 to 12.

—Route A—Box 162,
Fresno, Cal.

NEW YEAR THOUGHTS.

K. D. HENRY

“A sweetly solemn thought comes to me o’er and o’er,
Today I’m nearer to my home,
than e’er I’ve been before.
Savior, confirm my trust, complete my faith in thee;
And let me feel as if I stood close on eternity.”

No doubt the New Year comes to us with a good many conflicting emotions, with a good deal of dissatisfaction, and, let us hope, with at least some degree of serenity of soul. One thing, at least, is very apparent to the most casual observer, we are older than we were last New Year.

Some of us, perhaps, are

filled with apprehension because of things which have happened in the church, because of the way Annual Conference has been conducted especially this last year, because of the personnel of the Standing Committee, because of some of the queries which were permitted to come to Annual Conference, because of some of the new activities which have been forced upon some of us, because of the gradual departure of the church from the faith and customs and standards of the fathers who through the heat and burden of the past had brought the church to the standard—or rather permitted the Holy Spirit to do so—which the world admired and revered and reposed confidence in but which the so-called popular churches scarcely recognized.

We are partly dissatisfied because of the resolutions we had made last New Year and because, perhaps, they were beyond our attainment or because of our failure to live up to what we might have, these resolutions were broken or at least partly broken.

Then, too, we have sinned and again come so far short of the glory of God, that we are just about discouraged and almost ready to acknowledge that the higher, nobler, holier things are beyond our attain-

ment. Merely feeling discouraged, of course, does not help one to do better. But if with the discouragement we can add only a little determination—exercise of one's will power—it will help wonderfully and will enable us to live, at least to a fuller extent, up to the resolutions we shall again make this year. Are we going to make resolutions this New Year? Certainly, the Christian is ever striving for things which are better, and the Monitor Family, at least, after it has read this article will determine to attain unto better things, not because of what the writer of this article may say but because of what the word of God says in the conclusion of this article.

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The satisfaction that comes to us as we look back over the year comes to us from duty well done; from grappling with tasks that were beyond our power to accomplish, but which we have manfully attempted to accomplish; from the cheer which we have brought unto souls weighted down by burdens too heavy to be borne alone; from the consciousness that we have not striven so desperately to lay up treasures where rust and moth doth corrupt and thieves break through and steal, but in the paradise

of God where rust and moth do not corrupt and where thieves do not break through and steal.

The following resolutions may be helpful:

It shall be my aim to strive more earnestly for the truth this coming year;

It shall be my aim to stand for what I think right, no matter if I must stand alone. Christ stood alone before Pilate and that he did not for himself but for me;

It shall be my aim to espouse and champion any cause which I think is founded on God's word, no matter if the cause be popular or unpopular;

I shall try not to forget that one and God are a great majority, and the following, at least to the Christian, cannot help but be helpful:

"I press toward the mark for the prize of the high calling of God in Christ Jesus";

"And exhort you that ye should earnestly contend for the faith which was once delivered unto the saints";

"And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

May the New Year bring
such spiritual blessings unto
us that we shall be enabled to

go on in His service until God
says, it is enough, come up
higher.

—Thomasville, Pa.

Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

Motto: READ, THINK, ACT

OUR MONTHLY TEXT.

We have also a more sure
word of prophecy, whereunto
ye do well that we take heed.
* * * For the prophecy came
not in old time by the will of
man; but holy men of God
spake as they were moved by
the Holy Ghost. 2 Pet. 1:19, 21.

Scripture references: Deut.
34:10; 1 Sam. 3:20; 2 Sam. 23:2;
Luke 1:70; Acts 3:21-24; Luke
24:27; Heb. 1:1; Jas. 5:10; 2
Pet. 2:19-21; 3:2.

Come, Holy Ghost, our hearts
inspire;

Let us thine influence prove;
Source of the old prophetic
fire,

Fountain of life and love.

Come, Holy Ghost, for moved
by thee

The prophets wrote and
spoke,

Unlock the truth, thyself the
key;

Unseal the sacred book.

—Charles Worley.

O for that flame of living fire,

Which shone so bright in
saints of old!

Which bade their souls to
heaven aspire,

Calm in distress, in danger
bold.

Where is that Spirit, Lord,
which dwelt

In Abra'm's breast, and
sealed him thine?

Which made Paul's heart with
sorrow meet,

And glow with energy di-
vine?

That Spirit, which from age to
age

Proclaimed thy love, and
taught thy ways?

Brightened Isaiah's vivid page
And breathed in David's hal-
lowed lays?

Is not thy grace as mighty now
As when Elijah felt its pow-
er?

When glory beamed from
Moses' brow,

Or Job endured the trying
hour?

—William H. Bathurst.

Daily Readings.

FEBRUARY.

1. Sun.—Jno. 15:1-27; Psa. 119:9-16
2. Mon.—Isa. 1
3. Tue.—Isa. 2, 3
4. Wed.—Isa. 4, 5
5. Thu.—6, 7
6. Fri.—Isa. 8, 9
7. Sat.—Isa. 10
8. Sun.—Jno. 17:1-26; Eph. 3:14-21
9. Mon.—Isa. 11-13
10. Tue.—Isa. 14, 15
11. Wed.—Isa. 16, 17
12. Thu.—Isa. 18, 19
13. Fri.—Isa. 20, 21
14. Sat.—Isa. 22, 23
15. Sun.—Mark 14:32-42; Psa. 22:1-8
16. Mon.—Isa. 24, 25
17. Tue.—Isa. 26, 27
18. Wed.—Isa. 28
19. Thu.—Isa. 29
20. Fri.—Isa. 30
21. Sat.—Isa. 31, 32
22. Sun.—Rom. 13:1-14; Psa. 72:1-8
23. Mon.—Isa. 33
24. Tue.—Isa. 34, 35
25. Wed.—Isa. 36
26. Thu.—Isa. 37
27. Fri.—Isa. 38, 39
28. Sat.—Isa. 40

The Prophetic Literature is the message of the Hebrew prophets. It comprises nearly one-third of the material of the Old Testament. It is found mainly in the books bearing the names of the prophets; but

there are in addition to this also many prophetic strains imbedded in the historical books of Samuel, Kings and Chronicles.

The prophets were men called and inspired of God to mediate between him and his people in messages of instruction, comfort, promise, warning and judgment. They were strongly endowed with the Spirit of God. They were men of conviction, willing to stand alone and even die for the truth.

We divide the prophets into two groups: the early prophets, from Patriarchal Age to Elisha; the later prophets from Jonah to Malachi.

The early prophets have left us no books, but their messages are found here and there in the historical books. Enoch is called a prophet. So is Abraham, and Aaron and Miriam. Moses was designated as one of the greatest prophets and because of this he became a standing type of the whole prophetic line, even down to Christ himself.

It remains, however, with Samuel, the last one of the judges, to bring us fully into the age of prophetism (Acts 3:24; 13:20). Others of the early prophets were Nathan, Gad, Ahijah, Shemiah, Azariah, Hanani, the nameless prophet of 1 Kings 13:1-30, Micaiah and

many others. Elijah did a great work in the wicked reign of Ahab; Elisha followed Elijah. Of the later prophets there are four distinct groups:

1. The prophets of Israel: Jonah, Amos and Hosea.
2. The prophets of Judah: Isaiah, Micah, Joel, Habbakuk, Zephaniah, Nahum, Obadiah and Jeremiah.
3. The prophets of the Exile: Ezekiel and Daniel.
4. The prophets of the restoration: Haggai, Zechariah and Malachi.

—From "Training the Sunday School Teacher", pp. 73-75; condensed.

ECCLESIASTES

Chapter 1, Verses 1-14.

The words of the Preacher, the son of David, king in Jerusalem.

Vanity of vanities, saith the Preacher; vanity of vanities, all is vanity..

What profit hath man of all his labor wherein he laboreth under the sun?

One generation goeth, and another generation cometh; but the earth abideth for ever.

The sun also ariseth, and the sun goeth down, and hasteth to its place where it ariseth.

The wind goeth toward the south, and turneth about unto

the north; it turneth about continually in its course, and the wind returneth again to its circuits.

All the rivers run into the sea, yet the sea is not full; unto the place whither the rivers go, thither they go again.

All things are full of weariness; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing.

That which hath been is that which shall be; and that which hath been done is that which shall be done: and there is no new thing under the sun.

Is there a thing whereof it may be said, See, this is new? it hath been long ago, in the ages which were before us.

There is no remembrance of the former **generations**; neither shall there be any remembrance of the latter **generations** that are to come, among those that shall come after.

I the Preacher was king over Israel in Jerusalem.

And I applied my heart to seek and to search out by wisdom concerning all that is done under heaven: it is a sore travail that God hath given to the sons of men to be exercised therewith.

I have seen all the works that are done under the sun; and, behold, all is vanity and a striving after wind.

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NO. 3.

"For the Faith Once for All Delivered to the Saints"

PROBLEMS AND THEIR SOLUTION.

It is now generally conceded that as a church we have problems—great problems—an other name for disturbing influences.

Two methods of solution are proposed, a Conference of elders and ministers, and, a petition to Annual Conference.

It is intensely gratifying when such perplexities confront us if we can be optimistic, but facts are facts and stubborn things at that; we can't change them, and we may as well prepare to meet them, for meet them we must, sooner or later.

The intention of these proposals no doubt is good and well meant, and many, no doubt, would rejoice to see either one accomplish the desired result. The desires, however, may be very different in the ends sought; and the merits of each proposal depends on the results accomplished.

As to the merits of the ministers' and elders' conference, the best that could possibly be hoped for is a compromise on the principle of "give and take", which, as Paul puts it would be "giving place to the devil". Imagine if you can, the

great mass of our elders and ministers agreeing to eliminate the things that are the objects on which our problems hinge. And suppose they did agree to eliminate some and retain others which some consider equally harmful. Then what? In such case if this "others" agree to such compromise, it can only mean a victory for satan on the principle of "give and take".

Then in another decade another conference would likely be called and on the same principle of "give and take" about all the things that now disturb us would be accepted, satan scoring another victory; the church making another compromise and another long leap worldward. By this time the loyal becoming disheartened would give up the fight.

Another feature, in this proposal is, this conference of elders and ministers would be powerless to enforce its decisions, and even if it had authority, we are told "legislation will not unite us." So this conference would not be supposed to try to enforce its agreement and we would be left just where we are, each one doing just as he pleases.

Then too, "if legislation will not unite us", it is because

there are some who are "presumptuous, self-willed and despise government and not afraid to rail at dignities" (government). These are the ones who are directly responsible for the problems that confront us now.

If those who are responsible for these things being forced upon us will formulate some plan looking to their elimination they will meet the hearty approval of the aggrieved ones and are assured of their co-operation in the effort.

Unless this conference should do something of this sort it will be void of remedial results or of effecting a solution of our problems.

So long as we had Bible discipline in the church based on legislation in the sense of methods adopted by Conference to carry out the requirements of the gospel, we were comparatively united, but since those methods have been ignored and repudiated by the "presumptuous, self-willed that despise government" we are day by day becoming less united.

Since about a decade ago, when we dropped discipline and substituted teaching, as we claimed, conditions have grown steadily worse and worse. And the sad and regrettable feature of it is, the things that are dividing us, have been intro-

duced by our leaders in many instances over the protest of the membership, especially the loyal part of it. So that, all in all, little need be expected from this proposed conference of elders and ministers, however well meant its desires and intentions.

The other proposal will be considered in our next issue.

ARE THE CHURCHES ONE?

Not long ago we read that "in all the great fundamental and spiritual teachings and doctrines of Christianity the churches are practically one, the differences for the most part being in the forms and rites, which are but signs and symbols of spiritual truths."

And we wondered whether it is really so. And if it is so, why it took so long to find it out. And what good it is going to do us if it is so. We are willing to admit that there is not much difference between many of the churches. As it seems to us, these differences are not because one of the churches walks more closely in the steps marked out for God's people but in things which have nothing to do with salvation or the Word of God. And again it seems to us that so long as the churches agree or differ it does not make a particle of difference, if the differences are not

because of wanting to get into line with the Gospel. Whether bodies unite or split is of no importance at all; and the talk that the world is better simply because there is not so much strife is all foolishness; that is, so far as salvation is concerned. It is more pleasant to live in a world in which there is little or no strife; but that doesn't mean salvation, not by any manner of means; it may mean just the opposite.

Our concern is not with what men are doing except in so far as they are obeying or disobeying the Lord. If all the scholars in the world were on one side and all the churches with them, and they were not obedient, I would rather take my chances for the next world with any half dozen who believed and obeyed.

There is so much said in opposition to the letter and so much in favor of the spirit. Are they different? Does the letter teach one thing and the spirit another? Man's spirit does, but not the Holy Spirit. It is the Spirit that was leading the men who set down the things in the Bible. And does that same Spirit at this late date tell other men, who certainly cannot claim to be living as close to God as were these writers, that the letter is of no value, that it is man's ideas

and not God's teaching that shows the way to salvation? We don't think so. We know that God does not work that way, for we are told in the Book that he is the same yesterday, and today, and forever. We change, but he does not; he is faithful, and we are not. That is the difference.

And there is another and greater difference: he is infallible, and we are not. When men set themselves up as leaders, and say things which are not in harmony with the Word as revealed to us by our Lord and Savior, it is time to mark those men and have no dealings with them in spiritual things. God does not teach one thing in one place and a different and contradictory thing in another place. If he did that, we should be, or might be, safe in following men; but even then it would be safer to follow God than man. Let us get it out of our heads and hearts that there is more than one way to be saved. God has said there is not, and all the men in all the ages cannot change that fact.

Brethren, we have too long and too far followed these false teachers. Let us turn our backs upon them and seek the Lord more diligently than ever before. He will not deceive or mislead us. He has said that man's wisdom is foolishness

with him, and he meant just that. Why do we halt between two opinions? If God be God, let us follow him; and if men have taken his place, then what? We are at sea without compass or rudder. May God help us if that is our sorry plight. But thanks be to him that we are not left to man's wisdom.

We plead for but one thing, and that is implicit obedience to the Word. And we do this because it is the only safe way, the only way which God has made known to us. Men say it is not a plain way, but he says it is so plain that the way-faring man, though a fool, need not err therein. It all comes back to just one question, Will we obey God and be saved, or will we follow men and be lost? Now is the time when the question must be answered; now is the time when we make the great decision. Today if ye will hear his voice, harden not your hearts. It is the most important decision in life. Can we hesitate where to take our stand? Our heart's desire to God for the church is that it may be saved, that it may be kept as free as possible from the world, the evil world. And in these matters whatsoever is not of and from God is evil, is dangerous, is certain to lead man to the depths of ruin instead of to the heights of salvation.

Brethren, let us arise and return to our Father from whom we have been straying. May he help us so to do, that through the ages we may rejoice in his presence.

THE CHURCH.

REUBEN SHROYER

When Jesus came into the coasts of Cessarea Philippi, he asked his disciples saying, "Whom do men say that I, the Son of man am? And they said some say thou art John the Baptist, some Elias, and others Jeremias or one of the prophets. He saith unto them, but whom say ye that I am? And Simon Peter answered and said, thou art the Christ the Son of the living God. And Jesus answered and said unto him, blessed art thou Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee that thou art Peter and upon this rock I will build my church, and the gates of hell shall not prevail against it." (Matt. 16:13-18.)

When Jesus uttered these words it was at the time of his life in this world when he was drawing large multitudes of people. His fame had gone out far and wide and people were astonished at his teaching and his power over diseases, so

much so, that Jesus made the inquiry, "whom do men say I am"? Notice some were impressed one way, some another, a divided state of affairs along that line. But Jesus says to them, "whom say ye that I am"? Peter quickly answered, "thou art the Christ, the Son of the living God". We believe that expressed not only Peter's feelings on the matter, but also the rest of the disciples.

Now because of Peter's confession Jesus says to him, "thou art Peter and upon this rock I will build my church. Not on Peter as I see it, but because of the confession that he was the Christ. No other foundation can be laid than that which is laid, Jesus the Christ.

The church, a body of believers who are willing to be governed and controlled by the will of God.

The word church comes from the original word **Ecclecia**, which means **called out**. The people therefore who comprise or make up the church are a **called out people**. Of course called out from the world. Notice Christ said, my **church**, not churches. In Co. 1:18 we read, He, Christ, the head of the body, the church. Singular form again, not bodies. I once heard this statement made: "I am so glad there are so many churches. All can be suited."

Well I deplore the condition. If all would follow Christ all would speak the same thing and practice alike.

The church is the only saving institution in the world. Therefore outside of the church there is no safety. To turn the church down is simply turning Christ down. One cannot be in Christ and out of the church. What puts a man into Christ also puts him into the church. Paul says, "as many of you as have been baptized into Christ have put on Christ." Baptism also puts one into the church. In the church therefore is life and out of it death. We conclude that those persons who are **loyal** to Christ compose the church.

The church offers an opportunity to all to work out their salvation, to develop spiritual life. There are ordinances to be observed all of which are calculated to develop spiritual life.

The church has power. It has a **restraining** power over its membership. Persons in the church will when an inducement is held out to do wrong at once say, "why I am a member of the church. I cannot comply. It wouldn't do." Yes, I repeat the church has a **restraining** power over its membership. The church has opposition. The devil uses men to oppose it. A noted infidel stood

over in France and said, "it took 12 men to found Christianity, and I will show you one man can overthrow it." But on that spot a Bible society publishes thousands of Bibles. Yes, the church has opposition, but the hardest blows the church gets is not from without, but from **within**.

When the devil transforms himself into an angel of light and comes to you in the cloak of religion, then is when he accomplishes the great injury to the cause; when he uses men to subvert the Gospel, the purpose of the church to evangelize the world. In short convert the world. God never designed that the world should convert the church. But candidly, doesn't it look very much as though the world is converting the church. (I mean the Church of the Brethren)? Yes, many, very many, have so been converted. Churches that used to stand for Bible doctrine have discarded it. The world had its effect, especially on the doctrine of the simple life. We were once recognized as a plain people. We held to the doctrine so clearly taught in God's word. Modesty in dress but where will we land if the awful rush worldward isn't checked? Of course, we should support the church. By being loyal and faithful to the church. By faithful attendance

at church service. Support it with our prayers. Be a shining light.

The church (those who are loyal to Christ) is the bride of Christ. Christ the bridegroom soon will come for his bride, are we ready for the marriage?

—Greentown, Ohio

CHURCH SLOWLY DRIFTING.

C. H. BROWN

I would like to call attention to the first article (editorial) in the Gospel Messenger, No. 1, January 3d issue, in answer to a brother's question about obedience to certain positive commands of our Savior being "essential to salvation".

In this editorial the insinuation is made, as any thoughtful reader will observe, that the careful observance of the formal commands of the New Testament is a "yoke of bondage", as the observance of the "old law" ordinances would be. The editorial as it occurs to me, may be characterized as shrewd, evasive, and full of sophistry.

In Gospel Messenger No. 2, January 10, our brethren who earnestly contend for the practical observance of all the formal commands of Christ are sharply criticized as being non-spiritual and unfaithful in their lives and character. But Jesus

said, "By their fruits ye shall know them", and that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Today the temple of God is occupied by the god of passion and mammon, with plenty little gods of fashion and pride and worldly pleasure, with very little inclination for prayer meetings and family altars.

How different thirty years ago before our leaders had become so worldly wise! Family altars were plenty and the brethren and sisters would engage warmly and readily in prayer and praise in our revival meetings. Surely we are drifting, losing spirituality and power and unity.

Oh, how disheartening the outlook! When will we cease to pervert the truth!

—Lowell, Ark.

SHALL WE COMPROMISE?

K. D. HENRY

One of the great questions before our church as well as before most of the Protestant churches today is the question as to whether the contenting elements should not compromise and thus bring peace and union and added strength. There is scarcely any doubt but that a compromise would bring more united effort if not peace.

but so far as added strength is concerned that is quite a different question when God's word is involved.

Many people are so often ready and willing and ever anxious to accept any proposition, if that proposition be advanced by college presidents and college professors: whether the proposition is well founded or not. We must not forget that college professors often lack good, sound judgment as well as those who are not college products. To illustrate: during Thanksgiving week a number of lectures were given at a County Teachers' meeting. One of the speakers, a very learned man, head of a university department, said what the world needs is a "new religion"; he says the world has outgrown the old religion and what the world needs is a "religion" by which Protestant, Jew, Catholic and whoever names the name of God may worship side by side without being questioned about the various small unimportant details. Another of the speakers, —an equally learned man and certainly a more polished speaker, said what the world needs today and needs badly is the "old time religion". He said very emphatically that conditions are not becoming better, that the home has lost

its sanctity and power for good and that "old-time religion" is the only thing that can possibly better conditions. Each reader may form his own conclusions.

It is never wise to take things for granted and gullibly accept them because they look well, or seem reasonable, or because they are proposed by those who should know better. Analyzing a proposition, or investigating a situation generally clears matters amazingly. Now, doesn't it sound well to say, "let's compromise, let's be honest, there are differences, we are progressive, liberal, open-minded, we acknowledge that a 'new day' has brought about 'new conditions'. You are too conservative, too strict, too narrow-minded, you do not seem to realize that education in its larger sense has brought new condition; so let's compromise."

To compromise means "to settle by arbitration or by mutual consent reached by concession on both sides, a reciprocal abatement of extreme demands or rights, resulting in an agreement." The key words in this definition according to the viewpoint of some are "concessions" and "agreement". My, what a charm there is in "you give up" and then we can quickly come to an "agree-

ment". Will the liberalist, the progressive element offer to "give up"? Oh, no, never; because they always claim to be right. What they really want is not a compromise at all,—though they are pleased to call it such—but their way, entirely. It certainly is exceedingly pleasant when brethren agree.

A compromise concerning temporal affairs is beyond a doubt the best solution to any difficulty providing no principles of right are compromised. The constitution of the United States is composed in part of compromises and is no doubt the best written constitution ever conceived by man, but because it is a product of man's constructive ability, however good, it is not perfect and for this reason has been and must continue to be amended. The slavery question had been compromised a number of times but because principles of right had been compromised these various compromises terminated in the Civil War. Man's laws have never been perfect. The laws of nations have never been perfect. So of course it is altogether proper that men ever strive to improve. Nations can always better their relations by compromising. France will not be the gainer by the uncompromising position she has assumed toward Germany. But let us

bear in mind that that which is already perfect can not be improved by compromising. God's law is the product of a divine, inerrant triune God-head, each member of which is divine and inerrant. For this reason God's law is perfect, absolutely perfect. David said, "The law of the Lord is perfect converting the soul," and any compromise concerning God's law, not only does not better it but absolutely takes from it its divinity and inerrancy. We must not think that God's law has been given extemporaneously,—that is, on the spur of the moment and without previous consideration. The Laws of Moses were given Moses by God on Mt. Sinai. God had expressly ordered Moses to appear there so that he might give him the law. Everything had been definitely completed before Moses came on the Mount. The plans for the tabernacle has been as definitely and minutely worked out as any architect ever planned any building and in addition to all this God did what no architect can do, he gave men wisdom and cunning to carry out the minutest detail. The plan of redemption and of salvation had been definitely planned before the birth of Christ. Christ said, "I came not to do mine own will, the words which I speak I have received of my

Father." Christ further said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of God: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven", and Rev. 22:18-20, "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

Will some of our splendid brethren who are not as conservative as they should be, tell us on what part of God's word there might be a compromise? Shall it be on the holy salutation? God's word commands it at least five times. Shall it be on the veiling for the sister? It is the only thing in God's word which places the woman in proper relation to God and man. Shall it be on the Lord's supper? It is the one tangible

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BIBLE MONITOR

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B. E. Kesler, Poplar Bluff, Missouri, Editor and Manager, to who all subscriptions should be sent.

Paul's command to a young preacher is: "Keep thyself pure."

No corrupt communications come from the lips of the pure in heart, "The words of the pure are pleasant words."

The pure in heart are blind to the corruption and deceit of the ungodly. "Unto the pure all things are pure."

The glorious privilege of beholding Him in all his works and finally on his great white throne is only for the pure in heart. "Blest are the pure in heart for they shall see God."

The heart that has become corrupt thru sin can only be cleansed by its Maker, and this he does thru obedience to his word. "Purge me with hyssop and I shall be clean: wash

me and I shall be whiter than snow." "Now ye are clean thru the word which I have spoken unto you." "Seeing ye have purified your souls in obeying the truth thru the Spirit."

SHALL WE COMPROMISE?

(Continued from Page 9)

thing in our religion which points to the marriage supper of the Lamb. Shall it be on the examination services? It is the one special thing which makes us fit subjects to partake of his body and of his blood. Shall it be on our close communion? How can two walk together, unless they first agree? Shall it be on baptism? There is but one made of baptism in God's word. Shall it be on the dress and the wearing of jewelry question? God's word certainly is very explicit on this. So each ordinance, each separate command, each part of God's entire word might be carefully analyzed and the conclusion reached that not even the least of it could possibly be compromised.

Instances might be cited in which compromises were made or in which they might have been made. The serpent said unto Eve, "Yea, hath God said, ye shall not eat of every tree of the garden?" and the answer was, "We may eat of the fruit of the trees of the garden: but of the fruit of the tree

which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch, lest ye die." And the serpent said, "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods knowing good and evil." And the woman and the man compromised with the devil and through this one compromise we all have sinned and come short of the glory of God. Joshua, after the death of Moses, compromised with the Gibeonites and partly because of this compromise the Israelites became idolatrous, rebellious and finally suffered banishment. Christ during his temptation in the wilderness might have compromised with satan and have won earthly honor and glory but what effect would such a compromise have had on the succeeding generations of mankind who are sinful by nature?

The church at the present time is facing one of the greatest, if not the greatest, crisis in all its history. Some of our school men are pleased to call this the transitional period. God grant that during this transitional period the entire church will not emerge metamorphosed. The conservative element dare not compromise with the more liberal element.

If the challenge for decided action has been hurled from the liberal, progressive element it must now be accepted by the conservative element. We shall never be better able to meet the issue. We shall never be stronger under present conditions. If we keep on God's side. He will surely give us the victory. The Monitor must not cease. It has become a power for good. It must not compromise with the Messenger under its present management. If this article provokes thought, it will accomplish its purpose.

—Thomasville, Pa.

QUESTIONS ABOUT COMMUNION

Dear Bro. Kesler:

I would like to ask a few questions for the Monitor. We are told by Christ that except ye eat the flesh of the Son of man and drink his blood ye have no life in you.

We are also told that in order to have communion we must have union. Now I want to know if we who believe in the purpose of the Monitor and the ordinances as they have been practiced by the Brethren for years can have communion with the church at large today? Remember, except we eat and drink we die, also, without union we cannot have communion. Will some good brother

tell us through the Monitor how to meet those requirements. I am a young man and am still in the same faith as I was when I came into the church but I have not communed for almost two years and I know members who have not been around the Lord's tables for three or four years. The only chance I have had to commune has been in churches that allow the members to follow the fashions of the world in the way of dress and attend places of amusement. Some have gone to dances, plays, swimming pools, ball games, picture shows and other places of amusements. They have done away with the salutation of the holy kiss, and to some extent, done away with the prayer veil. They use musical instruments in worship. They practice standing in prayer. Have I done wrong by not communing with these conditions existing? Are there any local congregations in the entire Brotherhood where one could go to commune without fellowshiping some of these things?

Will someone please tell me where they are? My prayer is that a great reformation of the church may be brought about through the Monitor, but if it does not come about soon, may God speed the day when the faithful will call a conference of delegates from the entire

Brothrehood and decide upon the proper course to pursue by those who cannot fellowship those who are trying to serve God and mammon.

The brother's questions are pertinent. Who will answer.—Ed.

ABOUT TAKING STAND.

T. S. FIKE

Dear Bro. Kesler and the Monitor family:—Since it is very evident that there will be no change nor let up in the policy of the digressive element of the church and since no time, effort nor means are being spared to propagate their teaching, would it not be important than a more definite, united stand be taken by those who cannot conscientiously endorse these modern traditions that are so rapidly being brought into the church? Is there anything to be hoped to gain through delay or standing still? Why not speak to the faithful "Dunkers" that they move up closer to their great Leader and march forward unto conquest and victory? Why should we hesitate and look back to what seemed better days? Today is the Lord's time. He is just as willing and able to lead his faithful on to victory as he ever was. Why should his children hesitate or

fear to propagate and maintain these separate and distinctive principles of the gospel, that are so rapidly being lost by the churches of the brotherhood today? As Gideon's army was tested before the Lord could use and bless, so it is needful that this army be tested today.

—Thurmont, Md.

WHAT THEY SAY.

“May God help to run the ‘Monitor’ and I know it will be run right. Anything I can do to help it advise me.”

This was accompanied by a list of sixteen names to whom the Monitor is now making regular visits.

Our agents are doing fine work for us. May the dear Father richly bless them for their untiring efforts.

If there is no agent in your congregation just take up the agency yourself. In a club of five it is only 90c, and to all additional subscribers above this number, to agents. With a little hustling you can get your own paper free.

If you have not subscribed and the “Monitor” comes to your address, this means some interested friend is making it possible for you to read it. For this reason, if for no other, we

are sure you will appreciate and welcome it in your home.

THAT OTHER MAN.

A true story is handed us of Bro. D. P. Saylor of sacred memory. It runs thus: He was then a young man in the ministry and in company with an old brother minister by the name of Loshy, was riding across the country on horseback to fill some appointments. They came upon two little boys playing marbles, and not paying attention to them, rode right over their marbles scattering them and interrupting their game.

This so exasperated the boys that one said to the other, John, there goes an old Dunkard and another man! This so humiliated Brother Saylor who had not yet seen the propriety and power of the Brethren's uniform that it was very evident he was the “other man”, and so when he returned home he lost no time in getting himself in the “order”.

He often referred to it in his ministry with tears in his eyes, saying never again did he want to be recognized by little boys as the “other man”.

If any one has a May 15, 1924 or a July 1, 1924, “Monitor” he would not wish to keep, we should very much de-

sire to have it to complete our file. Somehow we failed to reserve one each of these.

We still have samples for your friends. Just give name and address and we'll do the rest.

If you haven't subscribed for the "Monitor" but it comes to your address, that means some kind friend wants you to know what a wonderful paper it is. See! The date line in the address will tell when your time expires. Then we shall be glad to have your personal subscription.

GROWTH.

L. I. MOSS

Yes, we believe in growth.

Individuals grow.

The home will grow.

The local church will grow.

The church in general should grow. We would like to see it enlarge, and spread far and wide, get as many souls into it as the Lord would have saved.

Then we grow in grace and knowledge of the truth, this will bring us close to God.

Some people call changes growth. A change does not always denote growth.

I read an article not long ago using the parable of the mustard seed, to show the growth of the church, trying to show how the many changes in

the church denote growth in the church. Now notice the parable.

The little mustard seed is planted, when it comes forth it is sure to bring forth a mustard plant. It comes forth a small plant, just two little leaves. It grows, it soon has four leaves but they are still mustard leaves. It grows to a large plant, with many leaves and branches, but all retain the appearance and design of a mustard plant and when it produces seed, the seed is no different from the seed planted. You may plant this seed, and continue to repeat this process from year to year and you will raise mustard, with no change. If you want a change in plant you mix varieties, plant them together and grow them together, and you soon have a new plant and need a new name.

Now the application to the church.

The foundation has been laid the word says, "Other foundations can no man lay than that which is laid which is Christ." We can build on this foundation, but no man dare change the foundation. The parable does show the growth of the kingdom; it began with but few souls.

Just look when the apostles began to preach, see the growth at Pentecost, three thousand were added to the church.

(Growth) No change. The work continued, there were added to the church day by day such as should be saved.

The church grew in numbers, it spread far and wide, many souls were born into the kingdom, but they all must have that likeness of the first plant, Christ. And so it is today, the church should grow but not change from the likeness of that church which Christ built.

Now think of our own church as a part of the church of Christ.

When did it make the most rapid growth in her history? We will have to admit it was before so many of these changes came. Changes may aid growth when the change brings us nearer to God, and a more full obedience to his word. It is a sad fact that since so many changes and real departures from the word of God have taken place, you see less growth. In many places local churches are losing numbers, and not only losing numbers, but loss of real spiritual life is manifest.

Just as mixing different plants and seeds will change the kind of a plant and make a different variety, just so with the church. You mix the true religion with all kinds of false religions, and you will soon have a new religion far from the true standard.

Trying to follow and mix with false religions and anti Christs are the things that have been calling for so many changes.

If we grow it will be when we get back to the old gospel and follow Christ instead of making changes to follow some of the false religions of the age. We pray for growth but not for change.

—Fayette, Ohio

OFFERING OUR BODIES.

T. C. ECKER

“I beseech you therefore brethren by the mercies of God that ye present your bodies a living sacrifice holy acceptable unto God which is your reasonable service, and be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God.” (Rom. 12:1-2)

Paul is here trying to teach service and power in the world. If the so-called Christians of the world of today would come out from the world and be a separate people, so that they could be “known and read of all men,” they would have great power in the world for Good. Putting on the Christian uniform under King Emanuel and go forth a valiant soldier of the cross, the enemy would

flee as did Germany. Men of worldly organizations are proud of their uniforms, but many professing Christians are ashamed of their uniform. The Master says, "he that is ashamed of me and my words of him will I be ashamed before my Father which is in heaven." "Put ye on the Lord Jesus Christ and make not provision for the flesh to fulfill the lust thereof." (Rom. 13:14)

Paul speaking of prayer to the men said: "In like manner also that women adorn themselves in modest apparel, with shame-facedness and sobriety, not with braided hair or gold or pearls or costly array, but which becometh women professing godliness with good works." (1 Tim. 2:9-10) The apostle draws a line between Christian and non-Christian women whose adorning let it not be that outward adorning of the plaiting of the hair and of wearing of gold or putting on of apparel." (1 Pet. 3:3)

If only men and women would search the scriptures to know how to adorn the inner man instead of spending so much time and money in fulfilling the lust of the flesh; not regarding the teaching of the word, which teaches plainly that Christians should not wear gold: But the teaching is

ignored by the people and pastor as the prophet hath spoken, "like people, like preacher."

Jas. 1:21 speaks of "superfluity" the unnecessary things and preachers tell us the world is getting better with people ignoring the plain teaching of God's word. The Master said he would not judge the world but the words that he hath spoken should judge every man at the last day. Men tell us "if the heart is right all is right." I say so, too. "If ye be risen with Christ seek those things which are above where Christ sitteth on the right hand of God, set your affections on things above not on things on the earth." (Col. 3:1-2)

Teaching us to be like him in heart. As we study nature we study God. As we look at the oak tree, all clothed with an oak bark, reproducing new hearts and new lives in the form that God gave it, we know it is an oak.

Quite a few people think the church has no right to say what its members shall do. We refer you to Matt. 18:18, "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; whatsoever ye shall loose on earth shall be loosed in heaven."

—Taneytown, Md.

Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

Motto: READ, THINK, ACT

HOW THE OLD TESTAMENT WAS WRITTEN.

Note.—The following is the first of a series of articles on the Bible being published in *Light and Life Evangel*, a religious weekly published by the *Light and Life Press*, Chicago. In announcing them the editor, *Burton J. Vincent*, says:

"These articles are being prepared by Professor B. L. Olmstead, A. M., B. D., of the Bible department of *Greenville College*. Professor Olmstead is well prepared to furnish our young people with this excellent educational material, having studied in the *University of Edinburgh* after graduation from college and from *McCormick Theological Seminary*. * * *

"These will answer scores of questions which young people and others are constantly asking about the Bible, but which one would ordinarily need to read volumes in order to answer. These articles preserved will be a valuable addition to any Bible student or Christian worker's library."

Permission has been kindly granted by the author to use extracts from these in this department of the *Monitor*. The following is given entire. It is believed that these will be found to be of real interest and value to Bible readers.

DOUBTLESS most of my readers know that the Old Testament, except a part of *Ezra* and *Daniel*, was originally written in Hebrew. I wonder how many of you have seen a Hebrew Bible, with its strange looking letters or "characters." Instead of beginning to read in the front of the book as we do, one must begin on the last page, and the lines are read in the opposite direction from what they are in English. If you wish to see these twenty-two odd-shaped characters which make up the Hebrew alphabet,

just turn in your Bible to the 119th Psalm. Most Bibles here give the Hebrew characters as well as their pronunciation in English. This Psalm is a poem divided into twenty-two sections, one for each letter of the Hebrew alphabet. In the Hebrew all the verses of each section begin with the letter at the top of that section.

But do not say now that you have seen the characters in which the Old Testament was written, for these are not the ones. Scholars have discovered that the Hebrew characters which were used in Old Testament times were very different from these beautiful and regular letters which we have in our modern Hebrew Bibles. Just as some of the letters in very old English books are different from the printed letters as used today, so the Hebrew letters underwent a change; but the change in the Hebrew character is more complete, there being as a rule no resemblance between the old characters and the later ones. When King *Hezekiah* improved the water supply of Jerusalem by cutting a tunnel from *Gihon* to the *Pool of Siloam*, mentioned in *2 Kings 20:20*, his workmen made an inscription on the walls of the tunnel. This interesting inscription, which one can read today, is in the old Hebrew character. It is almost like the character found on a famous stone in *Moab* called the "*Moabite Stone*," which was inscribed still earlier, about the time of *Ahab*. Then, too, on old coins and seals which have been dug up, the old form of the letter is seen. For this reason this old character is often called the "coin" letter, and it is also often called the "round character because the letters as a whole were more round than the later "square" character.

We can not tell just when the form of the letters changed; indeed the change could not be said to have taken place at any one time. It seems to have been gradual. But it is fairly certain that the change had taken place when Christ taught, as He refers

to the Jot in Matt. 5:18 as something very small. Now the jot, or Yodh, is by far the smallest of the Hebrew characters as we have them now, being almost like a comma, but it was a large character in the ancient inscriptions. All of the Old Testament must have been changed from the character in which it was written into the square character, probably before the time of Christ. This change, however, does not at all affect the wording of the Old Testament writings. The Greek letters in which the New Testament was written have undergone similar changes. The small Greek letters used in our Greek Testaments today are very different from the large capital letters found in the most ancient manuscripts.

In Old Testament times the vowels of Hebrew words were not written, as the Hebrew alphabet consists of consonants only. As long as Hebrew was spoke it was not necessary to indicate the vowels as the people knew how to supply them; but when Hebrew ceased to be spoken, it became more and more difficult to know how to pronounce the words. Hence the Jewish scholars some time between the years 500 and 800 A. D. invented a system of points and accents to be written with the characters, indicating the vowels and showing how the words were pronounced. Sometimes by pointing a word in different ways quite different meanings may be given to it. While the points as they have come down to us from Jewish scholars were not written by the Bible writers themselves, yet they are substantially correct, and we can be very thankful for the aid they afford.

There are various references in the Old Testament to letters carved on solid materials, especially on stones; but books are also repeatedly mentioned. The Hebrew word for book originally meant something scraped or smoothed, and indicates that books were probably made of skin or leather. Papyrus may sometimes have been used. The book was usually in the form of a roll, which when folded together was fastened by a seal. The writing was in columns in ink, and was done probably with a reed pen.

The language in which the old Testament was written belongs to the Semitic family of languages—a group

which has many characteristics in common, and which differs greatly in structure from the languages of Europe. In their primary and simplest form, words in Semitic languages nearly always contain three letters, and changes in the form and meaning of words are made usually by changes within the word, rather than by the use of prefixes and suffixes as in English and other European languages. There are few Hebrew words compared to the number of words in English. The number of different words in the Hebrew Bible has been placed at 5,642, and these may be traced back to about 500 "roots" or primary forms. Quite a number of these words occur only once, and sometimes it is difficult to tell just what they mean. The Hebrew is richest in words connected with religion. There are fourteen different expressions for confidence in God, nine for forgiveness of sins, and twenty-five for observance of the law. In the 119th Psalm there are a great variety of expressions for the law. The Hebrew language is vivid and forceful and abounds in figures of speech, but it can not as a rule express thought with the exactness that can be attained in European languages.

The English language is constantly changing, and it is necessary to revise our dictionaries frequently. Our fashions and ways of doing things constantly change; but among the native inhabitants of Palestine and the adjoining countries there is very little change. They remain where they were born and where their grandfathers lived, and dress and live as their ancestors did. This lack of changes is seen in their languages also. They have remained almost the same from age to age. The Hebrew of the time of Moses underwent little change until about the time of the captivity. Then gradually another Semitic language, Aramaic, began to displace Hebrew among the Jews, until in a few generations it displaced it as a spoken language altogether. The Hebrew of the later Old Testament writers contains some Aramaic words, and parts of the Books of Ezra and Daniel were written in Aramaic, called the "Syrian tongue" in Ezra 4:7. At the time of Christ, Aramaic was the common language of Palestine, though Greek was also considerably used, and it

was doubtless in Aramaic that Christ taught the people.

The references in the New Testament to the Hebrew language nearly always refer to the Jewish Aramaic, which was written in the same characters as the Hebrew, and is closely related to it. Of the Semitic languages, the Arabic is the only one which is still spoken to any extent. The rest have long since been "dead," though there is an attempt to revive Hebrew in Palestine at the present time. How some of these forgotten languages have been learned until men can read them again is an interesting story which we may tell you about later.

—Prof. B. L. Olmstead
in Light and Life Evangel.

HOW WE SPENT CHRISTMAS.

EMMA RUFF

On account of conditions in the church here, we haven't been attending, so felt we would like to make a special effort for our children. We have Sunday School every Sunday, but have no minister residing in town that will work with us, as we contend for the faith once delivered to the saints.

We were invited to spend Christmas day with Brother Mills and family. We had scripture reading from Luke 2:8-20, and prayer by Brother Ruff. Sister Mills (the daughter) sang Silent night, and the children had appropriate Christ-pieces which they recited. We closed our services with a short

prayer by Sister Mills. We felt Jesus was very near to us, and that we had done the best we could for our children. We are looking forward to the time when we can worship with God's people again.

—Route C, Box 205,
Fresno, Calif.

THE MODEL CHURCH.

Well, wife, I've found the model church, I worshipped there today!

It made me think of good old times before my hair was gray.

The meetin' house was fixed up more than they were years ago,

But then I felt when I went in, it wasn't built for show.

The sextion didn't seat me away back by the door;

He knew that I was old and deaf, as well as old and poor:

He must have been a Christian, for he led me clear through

The long aisle of that crowded church, to find a place and pew.

I wish you'd heard that singin'—it had the old time ring;

The preacher said with trumpet voice, "Let all the people sing"!

The tune was coronation, and

the music upward rolled,
Till I thought I heard the an-
gels all striking harps of
gold.

My deafness seemed to melt
away, my spirit caught the
fire;

I joined my feeble trembling
voice, with that melodious
choir,

And sang as in my youthful
days, "Let angels prostrate
fall,

"Bring forth the royal diadem,
and crown him Lord of all."

I tell you, wife, it did me good
to sing that hymn once more,

I felt like some wrecked marin-
er who gets a glimpse of
shore.

I almost wanted to lay down
this weatherbeaten form,
And anchor in the blessed port
forever from the storm.

The preachin'? Well, I can't
just tell all that the preacher
said;

I know it wasn't written, I
know it wasn't read;

He hadn't time to read it, for
the lightnin' of his eye

Went flashin' along from pew
to pew, nor passed a sinner
by.

The sermon wasn't flowery,
'twas simple gospel truth;

It fitted poor old men like me,
it fitted hopeful youth.

'Twas full of consolation for
weary hearts that zleed;

'Twas full of invitation to

Christ and to his creed.

The preacher made sin hideous
in Gentiles and in Jews,

He shot the golden sentences
down in the finest pews;

And though I can't see vrey
well,—I saw the falling tear

That told me hell was some
ways off, and heaven very
near.

How swift the golden moments
fled within that holy place!

How brightly beamed the light
of heaven from every happy
face!

Again I longed for that sweet
time when friend shall meet
with friend,

Where congregations ne'er
break up, and Sabbaths have
no end."

I hope to meet that minister—
that congregation, too—

In that dear home bekond the
stars that shine from heav-
en's blue.

I doubt not I'll remember, be-
yond life's evening gray,

That happy hour of worship in
that model church today.

Dear wife, the fight will soon
be fought, the victory be
won;

The shining goal is just ahead,
the race is nearly run.

O'er the river we are nearin',
they are throngin' to the
shore,

To shout our safe arrival where
the weary weep no more.

—Selected.

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NO. 4.

"For the Faith Once for All Delivered to the Saints"

THAT OTHER PROPOSAL

In our last we considered the proposal of a conference of our elders and ministers looking to the solution of our problems. In this we take up the other proposal looking to the same end, an appeal to Annual Conference.

There was a time when the decisions of Conference exerted a unifying effect upon our membership. This continued until a decade or so ago when a radical change in our church government was effected by substituting teaching alone, for teaching and discipline, which had been the former method.

The right of appeal to the highest tribunal is a gracious privilege granted by all well regulated governments and so long as the tribunal is in the hands of faithful, loyal men and controlled by them, justice is likely to be had and the foundation of the government made secure, and its integrity and unity maintained and upheld. But when such tribunal gets under control of disloyal, unfaithful men almost any kind of corruption and trouble may be expected.

As to an appeal to Conference, that is conceded to be our privilege, but this appeal would be made to a body largely composed of the parties who are directly responsible for our present conditions. It is a fact that needs no verification that our Conference is largely dominated by our schools and their influence, which no one would object to if their influence were in the right direction. It is equally well known that the things that are the cause of our present disturbed condition, have come from our schools and their influence. With this condition of things, with all the good intention in an appeal, what can we with any degree of hope for success expect from an appeal to Conference? Will those responsible for the introduction of the innovations, and the departures from the faith eliminate them? Will the Conference that has tolerated and sanctioned them and permitted them to be, ever repeal them?

On these two questions hangs our only hope in an appeal.

And should an appeal be made to Conference, what shall it embrace? What shall be its nature? Shall it be a compro-

mise appeal—a “give and take appeal?” Or shall it demand a thoro house cleaning? Shall wrong doing be tolerated for the sake of peace? Shall we “do evil that good may come”?

These questions are submitted without answer, for our consideration while thinking about a conference of elders and ministers or of an appeal to Conference.

There is nothing more possible or plausible than a reformation in the church if we want it. And there is a way to right all our wrongs if we are willing to make the sacrifice. And there is a way to get a recognition by Conference if we are willing and will take that way.

“Legislation” may not “unite” us in sentiment, but with the adoption and enforcement of proper methods of discipline, without respect of persons, we will learn how to deport ourselves in keeping with our established principles and thus unity will prevail.

What is it that maintains the unity and integrity of a nation? Obedience to properly constituted authority manifested in the enforcement of just and equitable laws. What is it that brings about division and disintegration of a state or nation? Rebellion, and disobedience to properly constituted authority.

What is it that maintains the unity and identity of a church? Obedience to properly constituted authority—to the established principles that distinguish it from all other churches.

What is it that divides and causes the disintegration of a church? Rebellion, and disobedience to properly constituted authority—the ignoring or the doctrines and principles upon which it was founded or formerly held.

So that should our present condition result in alienation of affection and in disintegration, don’t lay it to the charge of the loyal and faithful.

These thoughts are presented in the hope they may clarify the situation and help us in the solution of the problems now engaging the attention of our most earnest and anxious thinkers.

AVOID THEM.

In the last chapter of the Epistle to the Romans Paul says: “Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of

the simple."

One cannot but wonder where the church would have been by this time if these instructions to the Roman church had been carried out among us. It is quite evident that we should not be where we are at the present time; and it is just as clear that we should be living closer to God. It would be hard to say at what time the church began to disobey this teaching; probably it was never strictly observed. But there is no question that it used to be observed much more closely than it has been in recent years. For some time we have ceased even to take notice of those who cause divisions and offences contrary to the doctrine, and of course they have not been avoided; rather have they been held up as models of what the church ought to be. They have been pushed forward (though as a rule they are expert in pushing themselves forward) and given high positions in the church, where their influence for evil has been greater.

There is no need of giving examples, for there are so many of them and they are so plain that he who runs may read. They control our boards, they control the schools, they control the church. And we do not even now mark them or think

of avoiding them. Why not? Was Paul's writing intended only for the church at Rome? Our people are not yet ready to say that, though they will be if our present leaders are to remain in control. Then we shall be at the end of our usefulness as a separate denomination: we are dangerously near there now. And we are not enough interested to try to do differently.

We believe that what Paul said applies to us in these days just as certainly as it did to the Romans in the long ago. All Scripture is given by inspiration of God, and is profitable; but only when it is obeyed. It sets forth the remedy for sin; but if the remedy is not applied as directed, how can it cure the disease? And yet people claim to be well spiritually without following the instructions of the Great Physician and his apostles. On what is their expectation based? On their own opinions, though opinions are in exact opposition to the expressed words of the One Man to whom they look for salvation.

Are they right? Do they know more about it than the Lord does? Have they received a new revelation which contradicts the old one? They teach contrary to what our Savior taught, and there must be a

reason for it. We do not wish to stand and judge any man; we are not thinking of the individual; but we are thinking very earnestly of the church. For us there is but one way to be safe, and that is to take the Word at just what it says, obey all of it from the heart. What difference does it make to us who is on the other side? No matter how great or learned they are, they were never authorized to reveal the way of salvation. There is but One Name given under heaven among men whereby we must be saved, if we are to be saved at all.

In another place the reading is very plain. It is said that even if an angel teaches something contrary to what we have been taught he shall be accursed. That is strong language; and yet we believe it means just what it says. There is but one way to be safe, and that is to accept and obey the true teaching. If those are to be accursed who do not teach in harmony with the Book, can we be too careful of our teaching? We must be sure that our leaders are following Christ before we follow them; and the only way to be sure of this is to compare them with him. Paul said to follow him just as he followed Christ. If it was the duty of Christsians in his day to do this, it is no less our

duty now.

We talk of these things, we preach about them, and it seems that no good is done by all the efforts put forth. Yet we cannot, dare not, cease to write and teach in all ways possible the plain teachings of the Word. Many of God's workers in olden times thought they were doing no good; but it was not for them to say when it was time for them to quit. Elijah had such an experience. Think what an experience Jeremiah had, yet he remained true in spite of false prophets. And we want to remain true; that is, those who are loyal to their profession of faith want to. The only way to remain true is to obey; where the Word says to mark and avoid, we must mark and avoid. No matter who it is that causes divisions and offences contrary to the doctrine which we have learned, let him be marked and avoided; let him not teach our people his erroneous ways, and let us not invite him among us or bid him godspeed when he goes away. We have been very weak here; let us henceforth be strong enough to obey the command.

Brother at Bryan, Ohio, asks why we use unleavened bread at our love feasts but fails to sign his name. We refer him to Monitor for August 1, 1924.

WANTS INFORMATION.

A good brother tells us in the congregation where he lives "style and fashion and worldliness take the lead," that he could not "tell who are members, except a few, if he were not acquainted with them, and it seems discipline or government is gone."

Then he says a few of them "think they should hold their lovefeast to themselves as the church used to, twelve or fifteen years ago and be separate from the digressive part of the church," and then asks if they would be doing right in doing so?

We stated in a recent issue of the "Monitor" that there may be conditions under which loyal and faithful members would be justified in refusing to commune in their home church and attending communions in adjoining congregations. With this we pass it on.

We receive similar questions to the above occasionally. Let this suffice for the present, and each do as he feels the Spirit directs.

But this enables us to locate definitely the cause of many of the irregularities and innovations that are coming into the church.

May God sustain and uphold

our faithful elders and churches to be "steadfast, unmovable" and to "stand fast and hold the traditions which ye have been taught", for it surely requires courage and stamina to withstand the temptations and schemes or wiles of the devil these days, and may God in his own way and in his own time "deliver us from those temptations"!

Now we are told of a church that has "four lodgemen, one single baptism, twenty sisters wearing hats, and one-half of the brethren wearing ties, etc." in it, and that "they have got away with the holy kiss, saying they are afraid of diseases." But "why publish such things they spread fast enough" we are asked? Well, it is one way we can "Lift up our voices like a trumpet and show my people their transgressions and the house of Jacob their sins." Besides, "It is a crime to conceal a crime."

It will save us time at this end of the line, if our contributors will write on only one side of the paper. Otherwise we are under the necessity of copying the article. Then, too, plenty of space should be left between lines for "corrections" when these are necessary.

PAUL MYERS

LOCATING THE CAUSE.

We have this from a loyal and faithful elder: "We had a very fine revival, and the church seemed built up, but the evangelist encouraged the converts and their parents to go to the adjoining congregation to be taken in as there they would be taken in without any restraint in regard to nonconformity principles. So they did, and afterwards we received a letter from the adjoining elders asking us to give them the privilege to hold some disfellowshipped members of this church as members of their congregation till Annual Meeting, decided that sisters could wear hats, etc., and then they would turn them over to us with the ones they have baptized from our revival who live in our congregatino, stating then it would be no need of a committee from A. M. to our church, and they would be clear."

As a matter of course this congregation refused to grant the privilege asked for, and rightly so, for in so doing they would have been guilty of upholding the adjoining church in violating A. M. decisions.

EARNESTLY CONTEND FOR THE FAITH.

J. H. BEER

Those who expect man's schemes to cure the world's ills, surely do not know what the conditions are. Theocracy is what the world needs, and not Democracy. The one who is prophesied to bear rule over the world with its failures, is the only one who ever walked this earth sinless. He is himself the truth and the wisdom of God incarnate. It is prophesied that the government shall be upon his shoulders. Christ has made us the promise of a righteous government when he takes the throne.

The enemies who have challenged God and his divine plan through the centuries, from Eden and pursuing his purpose with unwavering persistence, hinder the Son of God from winning the headship of his Father's world, and if possible prevent the completion of redemption in the lives of his followers.

"God forbid that I should glory save in the cross of our Lord, Jesus Christ, by whom the world is crucified unto me and I unto the world." (Gal. 1:10.) I have tried to analyze an article I read recently entitled "The Church of Tomorrow", and I am convinced that

there are many in the church who have become intoxicated and drunken on this modern leadership, and new method of interpretation of God's word, and are seeking to please men rather than God. (Gal. 1:10.) "For do I now persuade men or God? or do I seek to please men? for if I yet pleased men I should not be the servant of Christ."

This so-called new method of interpretation that has taken hold of some of our leaders of today is no new thing, both Christ and his disciples have warned us regarding this spirit method of interpretation. When Paul was contrasting the difference between the law and the gospel, when he said the "letter killeth", he had reference to the law, and not to the gospel of Jesus Christ. Jesus said, "my word then is spirit, and they are life." The law represents death. The gospel represents life. The Brethren in the past have held to the literal interpretation of the gospel, unless the writer made a spiritual application (as in John 7:38, but this spake he of the spirit.) But when the apostle said, "Greet one another with a Holy Kiss" he meant a literal salutation. The present so-called new method of interpretation would set aside its literal observance, and substitute

the hand shake or the "hello" to keep the spiritual interpretation.

Jesus said, "ye also ought to wash one another's feet", I believe he had reference to the literal observance of washing feet. What right has any man to change or substitute or spiritualize the word of Christ to the destruction of the literal observance of his word?

Does the word of God give any guarantee that such a course would meet his approval?

Jesus commanded his disciples to "go and teach all nations baptizing them in the name of the Father and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." He has reference to the observance of the literal mode of Christian baptism.

Do you think when Paul said, "the letter killeth" that he meant to teach men to place a spiritual interpretation on baptism? or for that matter on any other obligation demanding obedience on the part of man, do you? Acts 2:28, Peter said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost."

Oh, God, send deliverance to thy people, for "evil men have crept in unawares who were foreordained to this condemnation, ungodly men, turning the grace of God into lasciviousness, and denying the only God that bought them."

—Denton, Md.

DEMOCRATIC MAJORITIES AGAIN.

C. E. WINE

In "Monitor" of December 1, page 15, the question was asked,—“Did you ever dig up a history of humankind ever entering into a covenant with God as a people, who did not digress from that covenant in the form of Democratic majorities?”

Let us now examine that question for a moment. Does that mean that true Democracy is a failure? And is there not safety in the multitude of counselors?

There has never existed but one true Democracy, and God himself constitutes the majority of that Democracy. So then the first question would of course depend upon whether we take him in as a part of the Democratic government to which we refer. Just as soon as the people become "bigger" than their creator, or as soon as one individual presumes to think that his or her vote

counts along with God's vote on a question, then and there has the individual's part of that Democracy failed: but the real true Democracy shall stand against the gates of hell though there should only be one man left in the world at the end to stand by his Master, as did Peter, when the church was founded: because God is the majority!

Question number two,—In the multitude of counselors there is safety! Why? There is only one sane answer to that statement. God and his heavenly host constitute that multitude of counselors! But you may say, "that has reference to multitudes of people." It may have or it may not have. Listen! We are talking about safety! Is getting upon the broad road with the multitudes safety? Then why not say that the angel of the Lord encampeth round about ANY individual who fears him and delivers him into a righteous conclusion in counselling?

Now just a few nuts along with this candy. My wife heard an elder say in considering a question that had been voted on previously, "I was not here last Sunday to vote on the question but no difference how you decided,—just count me on the majority side."

Brother, Sister, how would

you like to follow that kind of a leader on a dark night?

Another one, Not long ago a very dear friend of mine quoted an elder as saying to him,—“Well what are you going to do about it? I am on the majority side.” You see he was playing safe (?). And did you ever play safety in a game, going around with a “brave” front, looking wise and getting caught? Did you? And did Kaiser Bill do it in the big war? And did the Sanhedrin do it with our Lord and Master? And was not the Sanhedrin in the majority?

You know. Certainly, you do! God bless you!

—No. 881, Route B,
Reedley, Calif.

PRIDE.

A. W. ZEIGLER

In this modern age, we hear very little said against pride. In fact it is getting to be such a common thing and a large majority of the human family is so stained with it, that even the majority of Christian professing people are so tainted with it, that they seem to think you are an old foggy, and lack good sense if you do not go along with them. It is such a common thing in the churches; even in the Church of the Brethren, many of the leaders are introducing it in the pulpit

and press, telling us that we ought to be proud of this that, and the other thing. We read articles in our literature frequently, stating that we should be proud of things. It seems to me that we should condemn pride instead of urging it on. The Lord tell us to be thankful for all things. But he does not tell us to be proud for things. If we were about the Lord's business as we should be, we would be condemning it instead of urging it on. There is but one kind of pride and that belongs to the devil. He is the father of it. Just recently I read an articles in one of our papers and the writer said there was a “just and honorable pride”, in certain things and that he believed the word of God upheld that kind of pride. I will say right here, that he or I, have the wrong book, for my Bible condemns pride to the uttermost. I am not able to find the word pride or proud without condemnation. The two words are mentioned close to one hundred times in the word of God. Never without condemnation. We sure are getting entirely too much pride in the church to ever expect to be called a plain and humble people. What will the end be if leaders still keep on bidding it God speed? Pride is a heart root of sin, and as

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FAITH—WHAT IS IT?

The substance of things hoped for, "Now faith is the substance of things for the evidence of things not seen." (Heb. 11:1.)

The fruit of the Spirit. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith." (Gal. 5:22.)

The end of the commandment. "The end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." (1 Tim. 1:5.)

One of the first principles of the doctrine of Christ: "Therefore leaving the principles of the doctrine of Christ, let us go unto perfection; not laying again the foundation of repentance from dead work, and of

faith towards God." (Heb. 6:1.)

Kinds of Faith.

Historic: (a) "Belief in the historic truthfulness of the scripture narrative, and the supernatural origin of its teaching sometimes called historical or speculative faith."

(b) "Belief in the facts and truth of the scriptures, with a practical love of them, which prompts to obedience, called practical evangelical or saving faith."

(c) "A system of religious belief of any kind, and especially, the system of truth and doctrine taught by Christ."

PRIDE.

(Continued from Page 9)

long as we let that root thrive it will crop out in some visible form and is only detected by those who have deadened that root by the word of God, which is humility, the opposite of pride, and the only cure for pride. Most people will tell you it does not matter how you dress. Pride is in the heart. Very true, but we look at the smoke to see which way the wind is blowing. We may cover a proud heart with plain clothing, but we cannot keep fashionable clothing on a plain heart. A lady once asked a minister whether a person might not be fond of dress and ornaments without being proud?

He replied, "When you see the fox's tail peeping out of the hole you may be sure the fox is within." Jewelry and costly and fashionable clothing, may all be innocent things in themselves, but when hung upon a human form they give most conclusive evidence of a proud heart. I know it is not popular to speak out against pride in this advanced age of refinement, for the church is full of it. We cannot deny it. Hundreds who occupy the pulpit whose duty it is to point out those evils plainly, are like Isa. 5:10, 11, "His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter." (Phil. 3:2) "Beware of dogs, beware of evil workers, beware of the concision." As pride gains in a church spiritual power dies out. They will not, can not, dwell together. It has stolen into the church while the watchman was sleeping. Pride cannot enter heaven any more than a drunkard can. I wonder how often I could come to church drunken until they would disown me: even though

I would not molest anyone. Would the church not have a perfect right to disown me if I justified myself in my position? **CERTAINLY THEY WOULD.** They would not be doing their duty if they did not. But how about the pride and styles of the world in the church? They also justify themselves in their worldliness. They can be teachers in the Sunday-school and all is well, nothing even said about it. Why all this inconsistency? Oh, I suppose, whenever humility becomes popular in the world, then it will be accepted as are all other modernisms. Who will have to be responsible for all these innovations creeping into the church? I am sure that all that do not raise their voice against them will be partly responsible, but the watchman that does not warn against those things will have the greatest responsibility. A man in the pulpit, if he is not a Christian, is a very, very dangerous man. Yet, with all that, many people go to church and gobble down all the preacher tells them, just like a duck gobbles down the corn, never searching the scriptures to see if it is in harmony with the word of God. Now I will give just a few scriptures in order to show with what pride is classed. (Rom. 1:30) "Backbiters, haters of God, despite-

ful, proud boasters, inventors of evil things, disobedient to parents." (1 Tim. 6:3, 4) "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings." (2 Tim. 3:2) "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy." (Jam. 4:6) "But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace to the humble." (Ps. 40:4) "Blessed IS that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies." (Prov. 16:5) "Everyone that is proud in heart is an abomination to the Lord: though hand join in hand, he shall not go unpunished." (Jer. 13:15) "Hear ye, and give ear; be not proud: for the Lord hath spoken." We might quote scripture after scripture, condemning pride, but I have never found anything in the word of God to uphold it. There is positively no argument for upholding pride in the word of God; how could that be? God

is a teacher of humility, which is as opposite as day is from night. It cannot be mixed any more than you can mix oil and water. There are so many out-leading branches from the root of pride, that I have not scarcely hinted at the subject as yet. But it may be too long an article for one time. If half the money that our members spend for pride, would be spent for the Lord's work, we would have an abundance of money for the work. Had we not better make speedy arrangements for the amputation of pride? Then humility could come in; for humility is the special armor for the Lord's work. May we all search his word daily, for it will be our judge at that great day.

—1018 Wellington,
Waterloo, Iowa.

THE RELATION OF THE TRUE CHRISTIANS TO THE GOVERNMENT.

By J. M. DANNER

In the seventeenth verse of the second chapter of the First Epistle of Peter we find the following language: "Honor all men. Love the Brotherhood. Fear God. Honor the King." The question that naturally would loom up in the mind of any devoted follower of Jesus Christ, who has any sense of his obligation, which he owes to

his God, to what extent can we honor the king and still fear God.

How then shall a Christian faithfully and with any degree of intelligence discharge his duties toward the state and national government?

Someone has well said, "Just as well as other men have their appointed place in the government of the state and the nation, so does the Christian", and it is the writer's desire thru guidance of the Holy Spirit to so direct our hearts and minds that we might be brought to a true relation to our God, and to the government of our nation.

We should make this matter the subject of our intelligent study. Laws, paying of taxes, license, traffic laws, etc., it is not becoming in a Christian, neither is it a credit to him to carelessly and indifferently violate these rules and regulations of our land. It is this that Paul had in mind, Romans 13:1, when he says, "Let every soul be subject unto the higher powers." So far the duties of the Christian and the unbeliever run parallel. A few years ago one of the principles of one of our Normal schools, a minister of the Gospel, got it into his mind because of his high attainments, he would not need to pay his tax and consequently

refused to do so. The result was the officers of the law levied on his household effects, placarded his door with a bill of sale. One day while this dignitary was riding on a Cumberland Valley train he refused to pay his fare. "I am a minister of the Gospel and principal of the Normal." The conductor with language which would not be edifying for this article told him he did not care who he was, but in strong language justly demanded that he pay his fare or take his choice of continuing his journey on a "tie pass". No well informed Bible reader needs to be told that such conduct as this is no credit to any man neither to the church he has attempted to represent; but the child of God must use discretion, pray for wisdom, so that he may at all times walk in the fear of his heavenly Father, and not bring upon himself and his people the righteous indignation of a just God.

Governments may take the wrong course; they have done so in the past, and may do so at any time in the future. Untold suffering has been endured by God's people because they stood in the way of error and wrong. When the laws of the nation conflict with the laws and principles which are to govern his kingdom, the child

of God must invariably choose to follow God, regardless of the consequence. We cannot help refer you to the 3rd chapter of Daniel. "Is it true O Sha-drach Meshack and Abednego, do not ye serve my gods, nor worship the golden image which I have set up? Now if ye be ready at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery and dulcimer, and all kinds of music, ye fall down and worship the golden image which I have set up, well, but if ye worship not, ye shall be cast the same hour into the midst of the burning fiery furnace and who is that God that shall deliver you out of my hands? We are not careful to answer thee in this matter, if it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand, o king. But if not be it known unto thee, O king, that we will not serve thy gods, nor worship the image which thou hast set up. Then the king full of fury, commanded they should heat the furnace oven seven time more than it was wont to be heated, and the most mighty men in his army cast them into the fiery furnace, not because they did anything vile and sinful, but because their religion differed from the unrighteous desires of the king.

The heat slew these men which took them." The king rose in haste, "Did we not cast three men into the fire? Lo, I see four and they have no hurt. The fourth is like the Son of God." Then the king went near and called, "Ye servants of the most high God come forth. There was no smoke of fire on their bodies, nor was their hair singed, nor the smell of fire." Dear reader, have you grasped the lesson? Do you have the same implicit faith?

In 2 Sam. 23:3, we find this language, "He that ruleth over men must be just, ruling in the fear of God." Should righteous men then go to the polls and vote for righteous men? Worldly wisdom says yes; heavenly wisdom in the person of Jesus Christ says no. "My kingdom is not of this world."

"Do you want to be called a slacker?" I am willing to be called anything that a persecuting world may choose to call me for righteousness' sake. Voting is without precedent with either Christ or the apostolic church. There is no record that Jesus or the apostles ever voted, he never advocated any measure of reform. "He never sought to influence kings and emperors in behalf of better government." Tell me why should the church rush in where Jesus would not tread?

Why should she go where she is not sent? Neither did Paul write to the church at Ephesus: "Now ye are no longer strangers and foreigners but fellow citizens with the world and of the household of reformers." Neither did he write to the Church at Colosse: "If ye then be risen with Christ seek those things which make for world improvement." Paul clearly wrote to the Church at Colosse: "If ye then be risen with Christ seek those things which are above", and to the Church at Ephesus: "Now ye are no more strangers and foreigners but fellow citizens with the saints and of the household of God." Man-made preachers may proclaim that better days are here, they may see visions of a world conquest for Jesus Christ but the spirit says: "Perilous times shall come", when they "will not endure sound doctrine." The child of God must stand aloof, pursue not. The true church knows that her mission is not to keep the world from going to the devil, because it is even now lying in the lap of the devil and preparing to receive the anti-Christ. The true church knows that the righteousness of God is opposite and distinct from the righteousness of the world, and therefore she can have no fellowship with world

in moral reforms which eliminate the Gospel of the Cross. "If we or an angel from heaven preach any other Gospel let him be accursed."

—East Berlin, Pa.

WHY THE CHANGES IN OUR BELOVED BROTHER- HOOD.

J. HERMAN ROSENBERGER.

This inquiry has often been ventilated, and is one that is worthy of our best attention, as those who profess to be God's people, and the writer felt it to be his obligation and duty to give his convictions on why the Church of the Brethren is so rapidly drifting worldward.

Space would not permit to give all the reason at this writing and neither would the writer know or attempt to give all the causes. But my statements shall only be brief.

The change that has taken place in the last eight or ten years in the Brotherhood is indeed proving that something, somewhere or somehow has slipped and doors opened for new ideas and refined (?) methods, as the "Old Time Religion" is **not** good enough for us anymore.

In 2 Cor. 6:17, we are told, "Wherefore, come out from among them (world) and be ye separate, saith the Lord."

And why? Because in Titus 2:14, we are to be a "peculiar people, zealous of good works" and in 2 Cor. 3:2,, known and read of all men." In the first place, one reason is that some of the preachers (or pastors) behind the sacred desk are not preaching anymore like they did years ago on the ordinances of God's house, and what the consequences will be if we are negligent, and the awful doom that is pronounced upon the sinner, and too, if he or she proves untrue, upon the Christian professor.

Is it because they know better by reason of a college education, or knowledge that they possess above those spirit filled preachers (not pastors) of years ago? We hear the expression sometimes from ministers, "Don't do as I do but do as I tell you." This is altogether contrary to Paul's teaching when he says "follow me as I follow Christ," and the good old saying still holds good and is true as our mothers and fathers in Israel used to say, "If the message comes from the heart it will also go to the heart."

And it is all too true that too many sermons today come from 18 inches above the heart and with a dignified air poured upon the people, which runs off like the water from a duck's back, without any drawing

power to Christianize humanity. Again how little is being preached on the separated life in coming out from among the world in many things?

I am told that in some parts of the Brotherhood we have members who even take the office of judge, lawyer, sheriff, justice of the peace and even governor of states.

My dear Brethren and Sisters, how can we be partakers of these carnal offices and uphold the teachings of Jesus Christ in reference to the separated life? And remember we **cannot** serve God and mammon. Again, in our appearance we are to be separated from the world, as that is the "positive" side of being read of all men.

Why must the soldiers of every nation have their distinct uniforms on before they can engage in any of the work that they be called upon to take part in? Because to show to what nation or kingdom they belong. And in many other organizations their employees must appear in the same way. Uniformed to comply with regulations. And why do we not as God's elect stand out four square in our uniforms and show to the world where we belong.

Why is the standing collar on our coats and vests being lost? In some sections we note

that on the coat it is lost altogether, and some few have it on the vests alone which is a sign of drifting. Yes, someone will say there is nothing in plain clothing, and that wolves (sinful men) sometimes wear plain clothing. But let us not forget that a sheep will never appear in wolves clothing. Why is the beard seemingly, disappearing among the brethren? Because many of our young as well as older brethren have found out (?) it is unsanitary and brethren never have worn it while some that had the beard are now smooth shaven and others are trimming it so hard and pointed that it looks ripe to disappear. Why is the prayer covering so fast disappearing among the sisters? In some churches in brotherhood it is lost altogether, while others have it on at lovefeast occasions, only. Others are so small that it only partly fits the fixed hair (not head) while in services. At other times the head is covered with a hat, or rats, or waves, or else hair bobbed. Why is the sister's cape almost lost, especially in the rising generation and the simple dress, plain and neat, which reaches from the wrist to the neck and then to the shoes, without slits and many colors? And why is the skin not natural any more, etc., etc.

Now the sum of the why so

and so is briefly this: 1st., preaching is too modernized. There is not the true, real, genuine gospel preaching any more, like the great "sermon on the mount", plain and simple in every way, because it is almost necessary to take a dictionary along now adays, and if the preaching does not suit us we stay at home, go some where else, or listen in on the radio.

2nd. Respect is lacking. There seemingly, is shown so little respect for God's house and his people, which is a proven fact, by pleasure seeking members, and the many devices that the members allow the devil to introduce and run in the churches, like gymnasiums, basketball, cantatas, moving pictures or slides, suppers, worldly programs, plays and games, etc., also modernized church buildings with musical instruments, towers, bells, colored windows, with a mock picture of the Christ, etc., showing the worldward trend, rather than living like the children of the separated or heavenly kingdom.

People living on as though they had no hell to shun, and fearing man more than God who is able and will help us through Christ if we are only willing.

3rd. Ashamed of God and God's plan. In Mark 8:38,

“Whosoever therefore shall be ashamed of me (Christ) and of my words, of him also shall the son of man be ashamed.” Some of us are ashamed of his (Christ’s) calling and becoming like him because of the finger of scorn, being scoffed at, and to dress plain is not popular any more, does not sound modernized to be called “Old Foggy”, and again, some appear very different when they go to visit a friend away from home, or go to town from what they do when at services.

4th. Self willed. We are not willing to fall into the hands of the church as we all faithfully promised when received into the church, even until death. But where are we? too many want their own way about it.

Some older ones think they “know it”, and take their own way about it, and the younger ones follow. All seem to be of one mind, “My mind, the Educated I”, not the mind of Christ, which we must possess if we ever want to gain entrance through the portals to eternal bliss.

And the only remedy we have for these diseases is to accept the plan of salvation given by Jesus Christ as we were instructed by our fore-fathers before the influence of our colleges was felt among us, and follow God’s plan with fear and trembling then prayer and fasting and a longing desire to become more like Jesus faithfully carried out.

—57 Adams Avenue,
Souderton, Pa.

Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

Motto: READ, THINK, ACT

OUR MONTHLY TEXT.

Here am I; send me.—Isa. 6:8.

Scripture references: Psa. 40:7, 8; Heb. 10:7.

Hark! the voice of Jesus crying,—

“Who will go and work to-day?”

Fields are white and harvests waiting,

Who will bear the sheaves away?”

Take the task he gives you gladly,

Let his work your pleasure be;

Answer quickly when he call-eth,

“Here am I; send me, send me!”

It may not be on the mountain height,

Or over the stormy sea;

It may not be at the battles
front

My Lord will have need of
me;

But, if by a still small voice,
he calls

To paths that I do not know,
I'll answer, dear Lord, with my
hand in thine,

"I'll go where you want me
to go."

Daily Readings.

MARCH.

1. Sun.—Matt. 27:11-31; Isa. 53:1-6
2. Mon.—Isa. 41
3. Tue.—Isa. 42
4. Wed.—Isa. 43
5. Thu.—Isa. 44
6. Fri.—Isa. 45
7. Sat.—Isa. 46, 37
8. Sun.—Luke 23:31-46; Psa. 22:11-19
9. Mon.—Isa. 48
10. Tue.—Isa. 49
11. Wed.—50, 51
12. Thu.—Isa. 52, 53
13. Fri.—Isa. 54, 55
14. Sat.—Isa. 56, 57
15. Sun.—Jno. 20:1-18; Psa. 16:5-17
16. Mon.—Isa. 58, 59
17. Tue.—Isa. 60

19. Thu.—Isa. 63, 64

18. Wed.—Isa. 61, 62

20. Fri.—Isa. 65

21. Sat.—Isa. 66

22. Sun.—Luke 24:13-53; Psa. 24

23. Mon.—Jer. 1

24. Tue.—Jer. 2

25. Wed.—Jer. 3

26. Thu.—Jer. 4

27. Fri.—Jer. 5

28. Sat.—Jer. 6

29. Sun.—Heb. 13:7-9; 10:23;
Jno. 8:58; Rev. 1:4-18;
21:6; 22:13; Eph. 4:14; 1
Cor. 15:58; Matt. 24:13;
2 Tim. 4:7.

30. Mon.—Jer. 7

31. Tue.—Jer. 8

Let us read carefully and meditate upon the Bible texts for the last Sunday of the month. Jesus Christ, our Pattern, is "the same yesterday and today and forever." May we, as his followers, not be "tossed to and fro, and carried about with every wind of doctrine"; but be "steadfast, unmovable, always abounding in the work of the Lord", that each one of us, at the close of his earthly life, may say with Paul, "I have kept the faith".

Isaiah.

Isaiah is remarkable for the elegance and sublimity of his style and imagery, in which the best judges decidedly give him the preference to the most admired writers of antiquity. He is equally distinguished by the plain and copious manner in which he speaks of Christ and gospel times.

The book opens with sharp rebukes of the people for idolatry and iniquity, and denunciations of divine vengeance; but intermixed with encouraging intimations of mercy and predictions of Christ. Afterwards follow various prophecies of judgments about to be executed on several nations as well as on Judah, through all of which the reader is led to expect future deliverance and glorious times to the church. Then is inserted Sennacherib's invasion and some particulars relating to Hezekiah, which end in a prediction of the Babylonish captivity. He then copiously enlarges on the deliverance of his people from that calamitous state in language peculiarly applicable to the spiritual redemption of Christ. At length he drops, in a great measure, types and shadows, and speaks in the most emphatic language of the Savior's per-

son, sufferings and glory; and of those things which pertain to the promulgation of his gospel and the setting up of his kingdom; until he closes with descriptions which lead the mind to consider the final felicity of the righteous and misery of the wicked.

We shall find the whole book replete with instruction; especially we shall meet with the most decisive internal evidence of its divine origin, and it will reflect light upon every part of the Sacred volume, on which all our hopes of happiness are founded. * * * There are not so many quotations in the gospels out of any, perhaps not out of all the prophecies of the Old Testament as out of this; nor such express testimonies concerning Christ.—
Comprehensive Commentary.

Our contributors have been keeping us pretty well supplied with copy, but the long busy days of summer are coming, so just write it out and send it along. It won't spoil if it is sound to the core by hanging on our file for a few months. You'll be too busy to write later on.

BIBLE MONITOR

VOL. III.

March 1, 1925.

NO. 5.

"For the Faith Once for All Delivered to the Saints"

B. E. Kesler,
Poplar Bluff, Mo.

Dear Brother:

The letter which appeared in the Monitor for January 1, wasn't exactly meant for publication as it was somewhat personal. But I appreciate your fairness in letting both sides be heard.

I am glad that the Monitor is ready to join hands with those who would imitate Christ and the apostles. It seems to me that all honest Christians should be able to meet and agree on this platform. But so many human devices have been piled on this platform that it is a difficult matter to know for sure whether we are on it or outside of it. I believe this platform should be swept clean so that we may know that we have something solid under our feet.

Some years ago I wrote to a prominent brother in our church and pointed out that many of the things that are practiced in the church are not of apostolic origin. He replied that this did not worry him for the Lord has left many things for the church to do. If this is correct, how can we tell which church is right? Are we

not then like a sailor without a compass? We read that Christ gave us an example that we should follow his steps. This, it would seem, gives us no right to turn either to the right or to the left, but simply follow him. Some will perhaps call this narrow-mindedness. But isn't it a matter of common sense? Travelers who pass through a dangerous country often employ a guide who knows the way. The safety and perhaps the life of the traveler depends on following the guide. This is a matter of common sense. Is it of less importance that we should follow Christ who is the way that leads to life? The apostolic church was in good running order for some time. But many have foolishly been tinkering with it until the church of today is in a very bad shape.

When I mentioned the dress question it was not with the intention of making a bad matter worse but if possible to make it better. I am sorry to see that God's law is often disregarded by many of our members. Some wear gold ornaments and some of our sisters have bobbed their hair. We read that "if a woman have

long hair it is a glory to her." I suppose then we can truthfully say about a woman with bobbed hair: "Her glory has departed" to that extent at least. And I am not sure that those who wear the "order" are entirely blameless. They probably do not wear "braided hair, gold or pearls," but what about "costly array"? Isn't it a fact that some who dress in the order wear quite costly clothes? Our sisters can wear dresses made from silk or of other costly material and nothing is said as long as she wears a bonnet which by the way may be quite expensive too. Our brethren who dress in the order can and do wear quite costly garments. But they can serve as delegates at the Brethren's meetings while Brethren who wear plain, cheap business suits are not allowed to serve. If these same suits were taken to a tailor and made over in the Brethren's style that would make them a little more costly than they were before and the church would then be satisfied. But is God satisfied? That is the important question. The Lord was not pleased with the Jews for setting aside God's commandments in order to keep their own traditions. He said that the commandments of man are vain. If this is true (and who

dares to say that it is not) then has the church a right to tell members what they should wear? If the church has that right, she also has the right to enforce her demands and ought to enforce them according to Matt. 18. Nothing will do except the order if the church has the right to make such a law. In that case the plainest suit won't do; overalls and jumper won't do; even sackcloth and ashes won't do. All disobedient members should be expelled for the good of the body. But before this is done wouldn't it be well to see if the church has apostolic precedent for establishing the order? You wanted me to quote scriptures that bear in some way on clothes. So let us see what we can find. Jesus said that the world should know his disciples by their love for one another—not by their clothes. The Corinthians were called "living epistles, known and read of all men." Nothing is here said about the epistles being written on their clothes but "on the fleshy tables of the heart." Peter was not identified by his clothes the time he denied the Master. If he had worn a distinctive garb that identified him as a disciple of Jesus the damsels would not have had need to ask him if he was one of the disciples. His

speech betrayed him, not his clothes. John the Baptist and Jesus did not seem to have worn any identifying garments. John "had his raiment of camel's hair and a leather girdle about his loins." The coat of Jesus "was without seam, woven from the top throughout." The soldiers cast lots about this coat showing that all four of them wanted it. If it had been a distinctive garment by which Christians were identified, would the soldiers have been so anxious to get it? Would many men of the world today want to wear coats made in the Brethren style and be mistaken for Dunkards? I hardly think so.

I am unable to find anything in my Bible that would indicate that the apostolic church wore a distinctive garb. If others can find it, let us hear from them. But if there was nothing of the kind then, why should we have it now? If things were as they should be the church ought to use her authority and discipline her members and expel all who persist in disregarding God's law. But it seems to me that the disobedient members are not altogether to blame for the church herself has been disobedient and used questionable methods in bringing members into the church. She has not relied on the Lord's instructions to

preach repentance but has relied on human devices and now repentance ought to be preached to the whole church. This is not likely to be done as long as the leaders of the church think that the church of today is more prosperous than she has ever been before. How can they think this? Many of our services have deteriorated until they are little more than entertainments. It seems to be a well-nigh unheard of thing to convert a real sinner. Children are brought into the church while in a plastic state. Isn't this a sign of weakness? The apostolic church could and did convert grown men and women. And so did the Brethren church at first while she had less human machinery and depended more on the machinery God himself put into the church. But the tendency does not seem to be to get rid of the human devices that cause trouble but rather to add more human devices. Things are in a very bad shape. Perhaps there ought to be a division between those who want to follow the Lord and those who want to follow human devices for two cannot walk together except they be agreed. Who is on the Lord's side? Are you? Am I?

Fraternally,

Andrew Eskildsen,
Mt. Hebron, Calif.

REPLY:

The Lord has not left to the church to add to or take from the words of the prophesy of the Books. Rev. 22:18, 19.

We should follow Christ on all matters of precept or example left us and in all things in which he has given direction or intimated his will and desire.

Can the dress question ever be made better by opposing the "order", the only known method by which the requirements of God's law on this subject are met?

Our dear brother is "sorry God's law is often disregarded by members who wear gold ornaments, and some sisters bob their hair."

Now if our brother will tell us how to keep them from doing so—give a remedy that will restrain them from doing so—it will help us. We ask him to give the remedy in his next letter. And isn't it better for the wealthy to dress in the plain "order" of the church than to dress in the order of fashions of the world?

Then, too, we ask that he tell us what "costly array" really is. If one buy a coat that costs twenty dollars, which lasts him two years, and I buy two coats at ten dollars each, which last me two years, could he be charged with wearing costly

array? If sisters wear "costly silk and costly bonnets," will our dear brother tell us how to keep them from doing so?

Yes, the Jews made void the commandment of God by their traditions, but what commandment of God do I make void when I comply with the wish of the church by dressing in the order she has prescribed?

True "the commandments of men are vain" but when God commands how our bodies should NOT be adorned, hasn't the church the authority to see that this command of God is obeyed? How will she do it?

Two pictures: Here is a congregation in which all the members, both brethren and sisters, willingly dress in the plain modest "order" prescribed by the church for each class, and just over the way is another congregation whose members ignore the "order" and dress in the order or styles of the world, with which of these congregations will God be best satisfied?

Jesus said, "by this shall all men know ye are my disciples, if ye have love one to another," but he did not add "not by their clothes," as our brother does. He also said "by their fruits ye shall know them." May not plain clothing be reckoned as one of the fruits of an obedient child of God?

The damsel said Peter's "speech betrayed" him, would our brother argue that all who spoke the speech or language Peter did, were disciples of Christ? I trow not.

I think our brother will not deny John and Christ were identified by their clothes along with other things.

The soldiers wanted his coat as a relic, I think just as men want a piece of the rope or a piece of the scaffold or limb when a real or supposed culprit is subjected to mob violence. If some brother with his plain Dunkard coat on were supposed a vile criminal, as they regarded Christ, and were made the victim of mob violence, I suppose each participator might want all or a part of that brother's coat as a relic.

Our brother thinks all who "disregard God's law should, by the authority of the church, be expelled." We think so too. But what part of the Bible gives the church such authority, and what is God's law on dress, or adornment of our bodies? If "the church has used questionable methods on dress in getting members into the church," how shall we stop it? We think our brother is too evasive in his quotations. Will he give us the scriptures that refer directly or indirectly to clothes or dress and then tell

us how to enforce obedience? From the tone of our brother's letters we are led to believe he would like to see all the members dress plain, but somehow he is unable to show us how this can be done without an established "order" to which the membership willingly conforms.

If there be any other successful way, we too, should like to know it.

The above letter was answered privately but it seems our brother wants it in print, so we print it and will give him space for one more letter. This we think should suffice for the present.

Most Frat.,
THE MONITOR.

As I am almost three score and ten, and have not communed for more than forty years, on account of disorder in the churches, I will attempt a reply to the young man who has not communed for nearly two years. We presume the young man is a layman, and as I have been only a layman in the churches of the Brethren to which I was connected, I speak from the layman's standpoint. Let the officials speak for themselves.

First, when we united with the church, the officials required us to comply with the

18th of Mattew, where we find the disciples asking Christ, "who is the greatest in the kinbdom of heaven." Christ says, "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter the kingdom of heaven," which places them on a level with babes, or new converts, and we elsewhere read that "a bishop must be blameless." (1 Tim. 3:2), and 3:5), "For if a man know not how to rule his own house, how shall he take care of the church of God." Thus officials must first be converted before they are qualified to convert others. (Matt. 18:6), "But whosoever shall offend one of these little ones (young converts) which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

But the 18th of Matt. makes it the duty of offended ones to "tell it unto the church." Thus make a special effort to convert the offending ones. And if that can't be accomplished then it becomes the church's duty to "let him be as an heathen man and a publican." And if the church fails to comply with the 18th of Matt., the only remedy left is to comply with 2 Thes. 3:6, and 1 Tim. 6:5, "Now we command you, bretnreh, in the name of our Lord Jesus

Christ, that ye withdraw yourself from every brother that walketh disorderly, and not after the tradition which he received of us." "Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdrawn thyself."

Being assured that such leaders cannot consecrate the bread and cup into being the body and blood of Christ, to give either strength or life for the service of Christ. They only add poison to the bread and cup. "Blessed are the pure in heart; for they shall see God." (Matt. 5:8), and we read (1 Tim. 5:22) "Neither be partakers of other men's sins: keep thyself pure."

To mix the pure with the impure in a communion does both a great wrong. First, it defiles the pure; second, it condones and encourages the wrongdoers to not only continue in present wrongs, but to commit other and greater wrongs, hence the great multiplicity of disorder in the churches, while the command is (Eph. 5:11) "And have no fellowship with the unfruitful works of darkness, but rather reprove them." And (2 Tim. 4:2, 3, 4) "Preach the word; be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doc-

trine.

"For the time will come when they will not endure doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears.

"And they shall turn away their ears from the truth, and shall be turned unto fables."

As it has been the order of the church to not go back of a communion to bring a complaint, it places the offended ones at a great disadvantage to commune with disorder and then try to rectify it afterwards, hence the young brother undoubtedly does no wrong in refusing to commune with the disorder he refers to. For a communion without a union is a misnomer, and the result is found in (1 Cor. 11:29, 30),

"For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many ARE weak and sickly among you, and many sleep."

Hence if you don't want damnation, sickness and to be put to sleep spiritually, don't do it.

One brother or one sister, pure enough to be a part of the bride for Christ, may well take the stand that they, with Christ, constitute a great majority against all disorder, either in or out of the churches.

Too many eat and drink the so-called body and blood of Christ, to merely justify their pretense of Christianity, instead of to gain strength and life to serve the Lord.

The Lord requires no impossibilities, so if you can't commune in peace and union with others, commune alone with the Lord and spirit. For to commune without faith, is sin.

And remember (Matt. 11:25) "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, (self-appointed leaders) and hast revealed them unto babes" (new converts). Also remember (John 14:12, 13) "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

And what are the Greater Works left for us to do? Well, Christ did not unite the church or worldly people to live in peace. But he prayed that his people should be one, and to deny that they will, is to say that his prayer shall not be answered, and to declare the world shall not have peace, is

to deny the prophesy of the Bible, (Isaiah 2:4) "And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plow shares, and their shears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

"Blessed are the peacemakers, for theirs is the Kingdom of heaven."

E. F. WAMPLER.
—Carthage, Mo.

WHAT THEY SAY.

"I have prayed for the last ten years for just such a paper as the 'Bible Monitor' and when I got it my prayer was answered, and if I had money I would send it to you to help it along."

God bless you dear sister. It means much to know God hears and answers prayer. Your prayers for us may mean more than all the money you might be willing to give if you had millions to give. The fervent, effectual prayer of a child of God means much. Continue to pray for us and boost the "Monitor" by speaking kind words for it.

"Enclosed find a Ten Dollar bill for which please send the 'Bible Monitor' to the following addresses for one year." This was accompanied by six

names as subscribers and three names to whom to send samples with the further instructions: "and what money is over you may use in whatever way you need it most. Wishing you success in your undertaking to help us live nearer the Truth I remain,

"Your Sister in Christ."

Thank you dear sister, and don't forget to remember us before the "throne of grace." The sisters, too, are coming to our assistance in a splendid way. God bless them too.

"I am handing you herewith my check for Twenty Dollars (\$20.00) to cover the following subscriptions for the 'Monitor' to be mailed to the following addresses."

And so the "Monitor" is now the welcome visitor in twenty new homes and our mailing list is made to climb twenty notches higher. "You're Next." We shall be pleased to add twenty or more names still to our list if you so authorize us.

There are many still who do not know of the "Monitor". Just give us their names and we'll "show" them.

We have now been supplied with "Monitors" to complete our file. Thanks to all who sent them to us.

THE COMMUNION

In these days, when many men are working so hard to have the churches unite and all come alike in their belief and practice, it seems to be hard for a great many persons to hold fast to the faith which they have professed before God and man. And this applies to members of our church as well as to those of other denominations. As we have said before, when church union comes about, if it ever does, it will be made possible only by the churches which have held close to the Word giving up their faith and letting the Word go, as have the liberal and popular churches. And while union is desirable it is not worth the sacrifice that God-fearing men would have to make in order to bring it about.

In nothing else, perhaps, has the drawing together of various denominations been more evident than in the communion. Even our own people have forgotten their former practice to a considerable extent, and we find many of them taking part in communion services which do not follow the precept and example of the Master. When he instituted the communion he did so in the way which he no doubt expected his followers to follow. The great ma-

jority of men who profess to follow him omit most of the exercises of the occasion as it was instituted by him. We believe they are making a mistake right here, that they are missing at least a part of the blessing which should come from the service.

It is not for us to criticise others so much as it is to be sure that we are following in the right way, that we must write of these things. And so we urge our brethren not to be so anxious to commune with others as to be sure that they are in communion with Christ. It does not matter who is at the communion table if it is conducted in such a way that he is not there, for then the communion amounts to less than nothing. We have often been present at the time when other churches took the communion, but we never could see our way clear to unite with them, for the reason that the preliminary steps had not been taken. Our Master united other things with the bread and cup, and who are we that we should say that only the bread and cup are necessary, that the rest amounts to nothing? It is indeed time that we were thinking of these things before we allow ourselves to drift farther from the teaching of the Lord and the example of the primitive church. We must not fol-

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low a tallow candle when we may as well have the sun.

There are several reasons why the position we take seems to us the only safe one. It is never safe in religious matters to follow anyone but Christ. If we commune with others we disobey the injunction to think the same things, to be of one mind; and if we are not of one mind when we engage in the sacred ordinance there can be no real communion; it profits us nothing. By our action to profess to agree with those from whom we differ so greatly in our profession of faith, and in our practice until recent years, it is to feign something that is not true.

We are told in the Word that there is one Lord, one faith, one baptism. If we unite with those who have not the faith that we have, who have not the

baptism that we have, who do not believe in the preparation for the communion that Christ taught, by that act are we not virtually saying that all faiths and all baptisms are valid, and that the Spirit did not mean what it said?

And can any of our number say that, that they believe in the communion as practiced by others? If they do not have faith in its as practiced, and yet take part, they should remember that whatsoever is not of faith is sin. Paul wrote of people eating and drinking damnation to themselves. Jesus did not intend the communion to be kept in any such way as that.

Some years ago we had a tract sent out by the General Mission Board which it would be well for all the members to study carefully. It is on the communion and sums up the situation as follows under "What Open Communion Does."

1. It disarms the church of all right of judgment as to the fitness of her communicants. This places the individual over the church. The Gospel places the church over the individual.

2. It robs the church of the right and power of self-protection against the evils from without, which she aims to guard against from within.

3. It establishes no standard

of qualification, or fitness, preparatory to the communion, more than a conscientious profession and membership in a society bearing a religious name.

4. It sanctions any form of baptism as scriptural, as baptism relates to membership, and membership to the communion, whether it be the form they practice, or the form they oppose.

5. It sanctions the form of doctrine of the different churches as valid, however widely it may differ in sentiment and practice.

6. It feigns a union in heart and life of those who live irreconcilably opposed to each other in the practice of their religion.

7. It virtually robs a church of her discipline, or cripples her fatally in its application. To illustrate: A member commits an offence, so grave as to be disowned, but, without making reconciliation, he unites with another church, and, when the door is opened, and all members of good standing in other churches are invited, the same unreconciled party comes forward, without restraint, to the church from which he was disowned, and deliberately does that which was refused him before his expulsion. . . . You

say, by expulsion, he is not fit to be a member of your church, but, according to the rule of "open communion," he is fit to commune with you.

8. The Gospel forbids carnal warfare, . . . but under the rule of "open communion," the holding of these sacred gospel principles is inoperative and worthless. Those who hold them, and those who hold them not, are admitted on equality at the communion table.

We cannot take of the cup of Christ and the cup of the world at the same time; we cannot commune with Christ and at the same time commune with those who do not obey him. It is just a matter of making our choice, and we have no hesitancy in stating where we prefer to stand. We are going to follow the example of our Lord, for without him we are helpless, hopeless.

We pray God that our brethren may recover from their desire to be popular, to be in union and harmony with all the professedly Christian sects, and may come back to our original position, which is to believe and obey all the commands which have been given for our guidance through this world. This is safe, this is right, this is Christian.

QUESTION ABOUT COMMUNION.

By Samuel Weimer

The Bible Monitor No. 3, Feb. 1, 1925, page 11, contains the above heading. The article asks several questions that the writer would like to have light upon. So possibly I may be able to answer some of them. First the Peace Valley church of Howell Co., Mo., has three elders, two young ministers, three deacons. The majority of the church who all stand together, united against the innovations and the corruptions that are creeping in so many of the congregations of the Church of the Brethren, and the church stands for the order in dress and the plain and simple life of the gospel as interpreted by Annual Conference, and the church stands squarely against questionable entertainments, and no one would think of going to a dance, no Christians go to dances. Only the rowdies and non-professors attend them. The members here do not take part in ball games. So members can sit at the communion table here without having their conscience hurt or seared as they know they are not communing with some who do those things. We do not claim that we have a perfect church but we do claim to hold to the principles

that the brethren church formerly held sacred. And as the brother wants to know if he did right or wrong by not communing I would not want to say or be the judge. The brother probably is the best judge of his conscience. Some people's consciences are like a gumelastic string which can be stretched, but it is readily seen that the brother's is not of that sort. In the 3rd chapter 4th verse of Revelation, a view is given of the Sardis church having a name that she lived but was dead, but she had a few names which had not defiled their garments and they had the promise of walking with Jesus in white. So that is a consolation to all those who stand firm and do not follow the glittering things of the world. In 1 Cor. 11, the Apostle Paul was correcting a corruption that the church had fallen into. They were not keeping the Lord's supper as he had delivered to them. I believe the object of our communing is not just so much of being in union with everyone at the table but that we are in union with the Lord Jesus Christ. We hold to the salutation of the Holy Kiss and practice it as it always was practiced in the church. As it is five times commanded. Oh, never discard it.

—Peace Valley, Mo.

Dear Bro. Kesler and Monitor Family:

On page 11, 12, in Bible Monitor of February 1, this year, the brother gives us some very important questions whether those who believe in the purpose of the Monitor and the ordinances as they have been practiced by the brethren for years can have communion with the church at large? or as he further states, with churches that allow its members to follow the fashions of the world in the way of dress, go to dances, ball games, picture shows and other places of amusements, and have done away with the salutation of the holy kiss, using musical instruments in worship, practice the standing posture in prayer? I would answer for one in the language of Amos 3:3, "how can two walk together except they be agreed."

His second question is there ANY local congregation where one could go without fellowshipping some of the above things? I am sorry I can't tell him where to go. I have been searching. The brother also asks how to meet those conditions that are confronting the faithful? It seems to me the brother that asked those questions, in his prayer offered something that would be help-

ful. If a reformation can not be effected through the "Monitor" let the faithful call a conference of delegates from the entire brotherhood and decide upon the proper course to pursue so that the faithful can carry out the teaching of the Master. If churches will set aside plain commands like the salutation of the holy kiss, the faithful would be in duty bound to comply with 2nd Thess. 3:6. "We command you brethren in the name of the Lord Jesus Christ to withdraw yourselves from every brother that walketh disorderly and not after the traditions he received of us." Also see verse 14, also 2nd Cor. 6:14-18, chapter 7:1, and it seems to me by a careful and prayerful study of the 15th and 16th chapters of Numbers might be a help to us all in seeing the great necessity of love, faith and obedience. There we find the faithful were told what to do AND THEY DID IT. I don't think they hesitated either. Surely the New Testament tells us what to do but how will we halt between two opinions? I am glad to find so many that are hungering and thirsting after righteousness. I know they shall be filled, and I know that they that seek the Lord with the whole heart will find him. Remember

Rev. 18:4, "Come out of her my people that ye be not partakers of her sins."

E. J. Reece.

—Fairview, Mo.

A Reply to Question About Communion.

K. D. Henry

There are plenty of ministers and elders of wide experience, ripe judgment, and filled with the Spirit who could answer this very important question in a way that would be far more edifying than the writer of this article can possibly answer it. But the challenge has come and it must not go entirely unanswered, or at least an attempt made to answer it.

Why do not our brethren of ability enter into the work of the Lord and lead those of us who would be only too willing to be led into paths of sound doctrine, simplicity, obedience—to God's word—church loyalty—to the church which Christ established and whole gospel?

Christ said, "A city that is set on an hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." The members of our various church boards and committees are not silent or backward in spreading their views

and interpretations of God's word. Not only has the Messenger become their medium of proclaiming their views but almost constantly some of them are "visiting" the various churches.

Unless there is a revelation from God through prophecy there is but one way of foretelling the future and that is by a study of the past. That which is, has been and that which is to be was, is true in more than one sense. The history of the children of Israel as given in the Old Bible is a pretty safe criterion for the church of Christ now.

Christ very expressly teaches that "unless ye eat my flesh and drink my blood ye have no life" (spiritual life). Paul inspired by the Holy Spirit says, "But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body."

These injunctions are to the individual and not to the church as a whole. Christ is a personal Savior. His plan of salvation must be accepted by the individual member. By this is meant that the different ordinances and commands are to be observed by each individual

of the church. The fact that Annual Conference has placed itself on record as being in harmony with Christ's teachings will not save the individual and the fact that some of our congregations have deviated from the scripture teachings will not justify any individual for not observing them. We think the inference is plain, salvation is not a problem of the church alone, but specifically for the individual, or in other words the church may be out of order and still contain some members who are faithful, again the church (the official body) may be in good order and most of its members not in order. Read Revelation 2 and 3. Of the seven churches of Asia but one church was found which was entirely praiseworthy.

The writer of "Questions About Communion" says, "we are also told that in order to have communion we must have union." I, also, have heard ministers make this statement, but so far as I know I have never read it in God's word. Gal. 3:28, "For ye are all one in Christ Jesus." Acts 2:1, "And when the day of Pentecost was fully come they were all with one accord in one place." I have stated in a former article that analyzing a proposition often clears matters amazingly. Let us analyze this state-

ment, "In order to have communion there must be union." There must be union, but this union must be with Christ and his word and not with individual members who are not in accord with God's word. Think of Christ and his eleven faithful disciples being in union with Judas who betrayed Christ and in addition to this was a thief! Think of the members of the Church of Sardis being in perfect union and harmony! Think of the saints of the Smyrna church being in union and perfect accord with the evil members in it! No, the statement "that in order to have communion there must be union" is a fallacious statement. This condition is one devoutly to be wished for, but a condition which has perhaps never existed, especially in large congregations, and a condition which is not likely to exist until the consumation of time, at the "marriage feast of the Lamb" when Christ shall gird himself and serve us. Here we must suffer even perhaps physically. Dear brother, don't you remember God's word tells of those who worshipped God under very adverse conditions. Heb. 11:37, "And others had trials of cruel mockings and scourgings, yea, moreover of bonds and imprisonments: they were stoned, they were sawn

asunder, were tempted, were slain with the sword." Of course these conditions were not within but outside the church. Certainly if the local church does not observe all the commands and ordinances of God's house, I can not see that a faithful, loyal member (to God) should commune or fellowship with them but one must exercise very great care and be sure of his position and of the local church before refusing to commune with them.

When Jezebel, that wicked queen, sent a messenger to threaten Elijah of the danger awaiting him, he fled into the wilderness and said unto the Lord, "and I, even I only am left", of those who were faithful to God; but God said, "I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." Elijah thought he was the only one but God knew better. This, of course, was a very small number among the many thousands. So God today has his faithful ones scattered here and there who have not bowed the knee to the new things which have come into the church.

In the East we still have a number of local churches which stand for the "whole Gospel" and are loyal and faithful to

the teachings of Christ and believe in the simple life. Certainly in possibly all of these churches there are members who are a reproach to the church but still the congregations as a whole are loyal. In the Southern District of Pennsylvania we have started a movement for the betterment of the church. Just what this movement will accomplish I am not able to say now. It would not be difficult to discuss it however.

The time for action has long since begun and now it becomes the faithful ones to work with all the zeal and energy they possess and if a wholesale repentance of the church is not effected, it will become the duty of those who still remain faithful to decide what must be done.

—Thomasville, Pa.

We had questions from a number of brethren recently about communing where irregularities and innovations are tolerated. We are letting some of our contributors treat the question in this issue—enough for the present.

Our subscription list is climbing. A number of old subscribers whose time expired long ago are falling into line again. Then, too, new names are being added daily.

OUR SPIRITUAL VOYAGE.

R. R. Shroyer.

Paul the apostle to the Gentiles was a prisoner and on a sea voyage to Italy, Rome. His course lay right amidst enemies, and fearful dangers. He looked to God for help and mercy, and deliverance came. True, the ship was wrecked and the cargo lost, but by rich grace and timely wisdom Paul and the whole company were saved. All stuck to the ship, until by God's decree they could all safely leave. We are all voyagers on the sea of TIME, to another world; yea to eternity. Yes, soon, very soon, we shall make the haven of eternal rest, and dwell in the mansions of bliss, or be wrecked on the breakers of eternal death.

Surely all should embark on the good ship Zion. Let us look at the characteristics of OUR SHIP and CREW. Our ship is the ark of the living God. Like Noah's ark, she is costly, strong, ample and sea worthy. She is destined to outride the storms of time, and carry her company WITHOUT LOSS into THE PORT OF HEAVEN.

Christ is our pilot, the captain of our salvation. Our crew and company are the elect, the chosen of God in Christ, through faith in his word.

These are enrolled passengers for the heavenly land. All is safe. Our expectations are sure. Our FATHER is at the helm. Our sails, our engines, are the CHRISTIAN graces, growing, spreading wafting us on. So we make divine progress, and great gain.

The good sea Samaritan is our physician, giving us gospel medicine setting all parts right, cutting off all dead members, and curing broken hearted souls. OBEDIENCE to God and good will to men are our rations, raiment, meat and drink.

Our clearance is from the city of destruction. Great difficulties obstructed, our departure at first from sin, and satan. Our course is well surveyed and very direct, marked out by the Bible map. Our course of direction is straight to the city of God, the New Jerusalem. Love is our lookout and boatswain throwing out the cables of love an every hand. Hope, lively hope, is our sure anchor, being cast within the veil where Jesus our Savior is making us all safe, on our pilgrimage to the heavenly canaan.

Our compass is an enlightened conscience, regulated by the Holy Spirit and led into all truth.

Our chart by which we sail is the pure infallible word of God. The Bible is alone our sacred map, it comprehends the

revealed will of God. Our inspector is the judge of all men, who knows our thoughts, words and deeds. Our banner, the good news. Our company the best, the bride of the lamb.

Our motto is "Seek first the kingdom of God." Our watchword is "stand up for Jesus the captain of our salvation." Our fare is full but free. Our

provisions are ample. Our light, the Son of righteousness. Our voyage is almost completed. Our reckoning tell us our end is near, oh, home sweet home! Yes, soon we shall enter the city not made with hands, eternal in the heavens. Jesus will reward us, crown us, and glorify us with himself forever.

—Box 37, Greentown, Ohio.

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Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

Motto: READ, THINK, ACT

THE COLLECTION OF THE BOOKS OF THE OLD TESTAMENT.

We have in our Old Testament thirty-nine books, written by many different authors, covering a long period of time. Did you ever ask yourself how these books came to be collected together, and why just these books were chosen? Now learned men do not agree as to when and by whom the Old Testament writings were collected, yet there is important evidence concerning this which it is well for us to know.

In the Hebrew Bible the books are grouped into three divisions—the Law, the Prophets, and the "Writings." It is concerning the Law that the Bible itself tells us the most. We learn from Deuteronomy 31 that the "book of the law,"

which probably did not contain all of the Pentateuch, was put by the side of the ark of the covenant, and that it was delivered to the priests who were to guard it carefully and read it before an assemblage of all Israel every seven years. Joshua regarded the law as from God, and authoritative, and it was thus regarded ever after throughout the Old Testament, as very many references and commands concerning it clearly prove.

With regard to the prophets and their writings, we know that these men were the acknowledged messengers of God, and it would be natural that good people would treasure their writings and consider as authoritatively, just as they would regard their spoken words as authoritative. We

know that some of the later prophets and other writers had the writings of earlier prophets in their possession, because of their references to them; and it is also plain that they regarded them as inspired of God. Thus the prophecies of Jeremiah are repeatedly mentioned (2 Chron. 36:22; Ezra 1:1; Dan. 2:6). The natural supposition is that the writings of the various prophets were preserved and collection of them made with more or less completeness.

Concerning the rest of the books, we have no information from the Old Testament itself as to how early they were considered authoritative, or when they were collected. In the cases of some, probably time would need to elapse and a period of testing intervene before good people would agree in the conclusion that they were the authoritative Word of God.

We may be reasonably certain that the books which we possess were chosen and set apart as sacred books because the religious leaders who brought them together saw that they were on a higher spiritual level than all other books, and they recognized the fact that they were the work of men who had been inspired of God. No other theory can sufficiently explain why these particular books were collect-

ed. Each book would have the same authority, whether circulating by itself or combined with others; but in order to guard against any of the sacred writings being lost or overlooked, and against any unworthy books being considered sacred, it was of great advantage carefully to collect them together.

The first definite evidence that we have concerning the collection of the Old Testament as a whole is found in the prologue, or introduction, to the apocryphal book of Ecclesiasticus. * * * The writer refers to "the law and the prophets and the rest of the books," thus showing that in his day the Hebrew Bible was collected and divided into a three-fold division. He also declares that his grandfather "had much given himself to the reading of the law, and the prophets, and the other books of our fathers."

* * * This author wrote not later than 130 B. C., and the passage would show that in the time of his grandfather about 180 B. C. or earlier, the Old Testament was collected. Indeed one gets the impression from the passage that he was speaking of a well known collection of books which was not a recent compilation. Old Testament history and prophecy close with Nehemiah and Malachi about the year 432 B. C. So

we can be reasonably sure that two hundred fifty years after this the Old Testament was collected, and probably much earlier.

Another important bit of evidence bearing upon this question is the testimony of Josephus, a very reliable Jewish historian, who was born seven or eight years after Christ was crucified. It is certain from his writings that the Bible of the Jews was the same as our Old Testament. Furthermore, Josephus tells us that the period during which these books were written extends from the time of Moses to the reign of Artaxerxes, king of Persia. This is the Artaxerxes who sent Nehemiah to build the walls of Jerusalem. * * *

Elias Levita, a famous rabbi who lived about the time of Martin Luther, declared that the books of the Old Testament were collected by Ezra and a company of one hundred twenty men who assisted him, known as the "Great Synagogue". This was very widely believed and was supposed to be based on an ancient tradition. This belief may be correct; however, there is no clear evidence that this "Great Synagogue" ever existed. The apocryphal book of 2 Maccabees says that Nehemiah founded a

library and gathered together the books concerning the kings and prophets and those of David (2 Macc. 2:13) This is what we might expect, but there is so much of legend mixed with truth in 2 Maccabees that we can not accept this evidence without question.

That Ezra and those associated with him had much to do with the collection of the Old Testament books is very probable. He is repeatedly called "the scribe." It was he who proclaimed anew the law to the people. His business was to study and interpret and prepare copies of the Scriptures. We would expect that such a man would gather together the writings he believed to be sacred. There were legends widely prevalent a century after the time of Christ which tell how Ezra restored the Scriptures after they had perished in the destruction of Jerusalem. Probably these legends are based on some truth. * * *

We must admit that we do not know with certainty who collected the Old Testament books, but the probability is that most of this was done by Ezra and his associates, supplemented to a great or less extent by others perhaps as long as one hundred years later.

—Prof. B. L. Olmstead, in
Light and Life Evangel.

BIBLE MONITOR

VOL. III.

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NO. 6.

"For the Faith Once for All Delivered to the Saints"

With this issue a number of subscriptions expire. See if yours is one of them. The date line in address will tell. The way our list is climbing shows that more of our people are learning about the "Monitor" and rallying to its support. We don't want to drop you from the list, so just tell us to keep you in the "family".

Bible Monitor,
Poplar Bluff, Mo.

Dear Brethren:

Please consider these questions in a Christian way, and give me an answer to them through your Monitor.

1. Can an Elder in charge who claims to be conservative allow sisters who wear rings, and dress in low neck, short sleeve dresses teach in Sunday School, or lead in congregational singing?

2. Can he allow Deacon Brethren to go as delegates to our District Meetings and promise to uphold and teach the simple life and not wear the standard cut coat at home, wearing a borrowed coat to the District Meeting with the Elder in charge knowing it?

3. Can an Elder criticise a College president and say he was not born again, and then

have him preach a dedication sermon just to stand in with the College and several of the leading Brethren of the District?

REPLY:

In brief, we may say "yes" to all these questions. For an elder can do all these things, but is he justified in doing so is the real question. In answer to No. 1, an elder can not be "conservative" and allow such conduct. Sisters of this type, instead of being leaders and teachers, need to be led by the Spirit, and an Equila and Priscilla to teach them the way of the Lord more perfectly.

No. 2. To encourage and allow such hypocrisy in deacon brethren can not be too strongly disapproved. A double-tongued, or a two-faced person is not to be entrusted with any important church work, and especially not with sitting as delegate in district meeting.

No. 3. To criticise a college president in this way is unbecoming, but if there is ground or reason for the criticism it is very unbecoming to ask him to preach a dedication sermon and especially so far the reason stated in the question.

An elder who will act as in-

licated in these questions ought to surrender his credentials and ask the church to relieve him.

At the feet of such elders as here described, we may lay much of the cause for the present disturbed condition of the church.

The sooner the church gets rid of such elders the better it will be for the membership. "The leaders of my people have erred and they shall all be destroyed," was true in Israel; it may be none the less true to-day.

OUR SALVATION A THING OF THE PRESENT.

PART III.

By J. M. Danner.

Continuing our thought of December, 1923, Monitor relative to our salvation, we find that the greatest confusion of thought prevails especially among young Christians, many there are who have not learned to read their Bibles in their parental homes. Fathers and mothers are too busy serving the god, this world, too much pleasure absorbed to find time to bring up their children in the merture and admonition of the Lord. The boys and girls grow larger, are sent to Sunday School and in far too many instances their spiritual welfare and souls are committed for spiritual guidance into the care

of teachers upon whom you cannot find a visible mark or sign of the Christian life. Paul describes them as "having a zeal for God, but not of knowledge, going about establishing their own righteousness, and have not submitted themselves unto the righteousness of God" desiring to be teachers of the law understanding neither what they say nor whereof they affirm to teach New Testament doctrines of separation from the world, and non-conformity to the world, nay, verily, nay, they look like the world, they go with world and will be condemned with the world. I pity their souls and God have mercy on the lives who are misled by such teachers.

The dire result of this laxity is these young people go out into the world facing the grave issues of life without a sufficient knowledge of the New Testament to fortify themselves against false teachings.

Too many people jump to the erroneous conclusion that if they will in a mild way express their faith in him, this can be done in any old way. It is not so important how you come just so you come, says the evangelist, for he is more concerned about number of converts than he is about the stability and integrity of them. Yes, it does matter how you

come. Many young members have been made to cry out "O wretched man that I am, who shall deliver me from the body of this death." They have not been taught the putting away and forsaking of their former lust, which they still cling to in their ignorance? Why, in their ignorance? Because they have not been properly taught. Taught what? The unadulterated word. Taught by whom? The caretakers, the shepherds of the flock. They have been deceived by men who feigned themselves just men, men of God, but who for love of little filthy luche have sold themselves to the enemies of the cross of Christ, who, for the fear of their bishoprick, their prestige, official standing with the leading lords of the church, have stifled conviction, grieved the Holy Spirit, ignored the word. Whoa. Are you not making it too strong? Not a bit of it. Listen to Paul, dear brother and sister, "in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, truce breakers, false accusers, fierce despisers of those that are good, traitors, resist the truth, men of corrupt minds, without good judgment concerning the faith, but they shall proceed no further." Why not? For their folly shall be made manifest unto all men." We certainly are glad for the light that the Gospel Monitor has brought. "Men love darkness rather than light," Jesus says. When do they? "When their deeds are evil." Anybody who is not afraid of the truth does not need to be afraid to line himself up back of the Gospel Monitor. We must get back to the present process and experience of our Christian life, the process of getting free from the power or the grip of sin. (Rom. 6:12) "Let not sin reign in your mortal bodies." "Let us cleanse ourselves from all filthiness of the flesh." Not some of it, all of it "and spirit perfecting holiness in the fear of God." The believer still has a carnal nature within him, but the believer in Christ has another nature within him, received at the new birth, a spiritual nature. The believer has two natures, the flesh and spirit, entirely different. "The flesh lusteth against the spirit and the spirit against the flesh." Now which one of these two rules your life? In young Christians the carnal is the stronger for it has many years the start Nourishment and exercise are the essentials to growth. You must not feed the carnal and it will starve. You must provide food for the spiritual and plen-

ty of exercise and it will grow. "Make not provision for the flesh to fulfill the lust thereof." (Rom. 13:14) "Not only must we deny ourselves the pleasures of sin." (Heb. 11:15), and shun the saloon, the movie, the theater, the dance, card table, picnics, county fairs, worldliness in all its existing forms, but we must separate ourselves from worldly companions. (2 Cor. 6:14-18) And everything and anything upon which we can not ask God's blessing. My dear reader, if you want to gain the victory over the power or grip of sin you must starve the old nature by making no provision for the flesh. You must positively develop the new nature by daily feeding on the word, by prayer, and by active service.

How can you prove to God and the world that sin does not have dominion over you if you look like the world. You go where the world goes. You do as the world does. May God help us as a church to come out from among them, and keep our robes of separation from the world white or unspotted, thus forever proving it to the world that here can be no God sanctioned compromise between the church and the world.

—East Berlin, Pa.

Letters like the following are very encouraging. "I like your paper fine, I am doing all I can

to boost the 'Monitor'. I expect to start out in a few days to visit most of the churches in _____ and try my best to get the 'Monitor' in each family." Go thou and do likewise.

All in all the outlook is most encouraging. The influence of the "Monitor" is widening and the interest deepening. The discouraged are taking on new courage, the despondent are looking up with renewed hope, and the aggrieved are looking with confidence to the coming of a better day the dawn of which is fast approaching.

PATIENCE OF THE SAINTS

T. S. Waltersdorff.

Rev. 13:10, "He that leadeth into captivity shall go into captivity, he that killeth with the sword, must be killed with the sword, here is the patience and the faith of the saints." As we read God's word and see the patience and the faith of those old men of God, how they had patience and faith, it leads me to think where is the patience and faith of the church people of today? How ready we are to lead people after our own poor thoughts or the thoughts of men! How sad it is to think that it is possible that we think we are doing God's will and are just doing our own will! Sad indeed it is

if we make ourselves believe we are God's children, and are just following our own thoughts or the thoughts of men! We have in Roman 5:3, "And not only so, but we glory in tribulations also, knowing that tribulations worketh patience." How much do we glory in tribulations or do we not believe that tribulations worketh patience? Brethren and sisters, let us examine ourselves along these lines and see how we are standing in the sight of an allwise God. Then again the apostle writes to the Corinthians in 2 Cor. 6:4, "But in all things approving ourselves as the ministers of God, in much patience in afflictions, in necessities, in distresses." Let us notice the apostle says "in all", notice that word "all" things, in much patience, in afflictions, in necessities, in distresses. Dear brother and sister, how do we measure up along these lines? Again we notice in Col. 1:11 "Strengthened with all might, according to his glorious power, unto all patience and long suffering with joyfulness."

Are we strengthened when we read these words? Surely we are, but do we have enough patience and faith as we should have, (must have) when trials and temptations, sorrows, afflictions and all the evil temptations of this world come on

us to overcome them and win the victory? Again, 2 Thess. 1:4, "So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure."

Brethren and sisters, are we able to overcome these persecutions, tribulations, afflictions and sorrows without the help of each other? Brethren, we must surely have each other's help to overcome the evils of this world. Let us lay all self aside and take God at his word knowing that heaven and earth will pass away but his word will not pass away. (Tit. 2:2, "That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.") Dear reader, let us consider these words, how the aged men should be sound in faith and patience, believing that the aged men should be the head of the flock. But I just wonder how the young men of today are so far and so much better qualified for the work than the old men? Well, does not the word teach us that the time will come that they will set up teachers that will not teach sound doctrine? Are we not in these times? Brethren, I say again, let us lay all self away, knowing that the aged men have the experience of this life and a goodly number have just common school education and

have to put their full trust in God. How the old brethren used to plead with tears rolling down over their cheeks for the lost soul!

Dear reader, let us consider along these lines and let us not be tossed to and fro with every wind of doctrine. Then again it makes us think how ready some of the aged are to take hold of work even though it is contrary to God's word. Heb. 12:1, "Wherefore seeing we are compassed about with so great a cloud of witnesses let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Jam. 1:3, "Knowing this that the trying of your faith worketh patience." Rev. 1:9, "I John, who also am your brother, and companion in tribulation and in the kingdom and patience of Jesus Christ was in the isle that is called patmos, for the word of God, and for the testimony of Jesus Christ."

Brethren, how many of us are ready if need be, to be banished out in some isle on account of witnessing for Jesus? Wonderful indeed, wonderful that this Christian America has come to an age that brothers and sisters cannot work together in harmony. Is it not wonderful? The only reason that I

can see is we just look at matters in our own poor thoughts. Brethren, let us read with an understanding and follow after God's word and we will soon work together as one common family, and a united effort will stand against the wiles of the devil and his angels, and let us not forget that a deviled body has no strength. Notice Rev. 3:10, "Because thou has kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Where is our patience and faith? (Rom. 4:19.) Notice the faith Abraham had. Let us notice what Paul said to the Corinthians, (1 Cor. 16:13), "Watch ye, stand fast in the faith, quit you like men, be strong." Read 2 Cor. 13:5. Again in Col. 1:23, "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven, whereof I, Paul, am made a minister, Are we grounded and settled in the faith and ready not to be moved from the hope of the gospel?" Read Col. 2:7; Tim. 1:4; 1 Tim. 2:15; Hebrew 11:13.

Brothers and sisters, let us stand together in the gospel

and let us stand firm against the evils that are creeping in the church. Are we brethren if we let things come in the church without lifting our voices against the evil that is creeping in the church or if we just let things go without taking a stand against them? Brethren let us stand in the patience and faith that was once for all delivered to the saints. Let us not forget the patience of Job, and above all the patience of Jesus, that he has with us, that makes me think how much patience and faith have we now-a-days. Does our patience last till Jesus comes? Have we got enough faith that we believe all of God's word and that he is able to save us from the wrath to come?

—R. D. No. 6, York, Pa.

THE POLICY OF CHURCH GOVERNMENT.

By D. W. Hostetler.

In 1 Cor. 12:28, Paul speaks about the work of the Holy Spirit in the early church in the dividing of the gifts, and one among the powers given was governments and these were given for the perfecting of the church.

Polity or policy of government: these two words originally meant the same. Polity is now confined to the structure

of government a scivil or ecclesiastical polity, while policy is applied to the management of public affairs as foreign or domestic. Policy has the further sense of skillful management. "Nor is it possible that any form of policy much less polity ecclesiastical should be good, unless God himself be the author of it."—Hooker.

Thus we see that well-defined policy of government is fundamental to the success of any organization. The church is not a law-making body, but she is an executive body. It is her duty and she has delegated to her the authority to see to it that her members live New Testament teaching. We cannot have a sign or token of anything unless we have an established order. When we destroy our established order, we have no sign or emblem of simplicity or humility.

Let us look further into the matter of government of the church:

1. The commercial world is organized under rules of government.

2. Labor unions are organized under a well-defined policy of government.

3. Secret orders are bound together under rules of government.

4. The United States of America is founded on a well-defined policy of government.

Why should the church be exempt? Hence, the church of Jesus Christ is established on the New Testament.

But who is the legal interpreter of scripture—the church or the individual? The right of private interpretation belongs to every individual, but scripture that affects the church body must be interpreted by the church.

In Matt. 18:18, we read: "Verily I say unto you whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." The teaching of that text is this: the church has the authority to say what shall and shall not be admitted into the church. To bind is to declare unlawful; to loose was to declare lawful. Whatsoever ye (the church) bind or loose according to the will of God is accepted in heaven.

In Acts 15 we come to the practices of the Apostolic church in dealing with a question that affected the church. The church made the interpretation and this became the rule of the early church.

The first colony of Brethren settled in Germantown, Pa., in 1719 and 1723. The Germantown church was organized with Peter Becker, elder. From this the church spread in America and as they went from place

to place these early brethren came in contact with questions that involved scripture, that affected the church body.

Non-resistance is a principle the church has always stood for and in 1785 the question was brought before Conference. The church gave her interpretation and established a rule against going to war. (Compiled minutes of A. M. page 9).

Distilling of ardent spirits was a question affecting the early church. In 1783 the Conference decided that no brother can run a distillery and hold membership in the church. (Compiled Minutes of A. M. page 8).

In 1797 Conference passed a decision making slavery a test of membership (page 18).

In 1817, Conference decided against mustering to the extent of the withdrawing of fellowship. An earlier decision was made. (Page 10, Art. II).

In 1835 Conference decided that theater-going was unscriptural (page 59).

In 1785, Conference passed a splendid decision on the subject of swearing (page 10).

In 1804, Conference placed on record (page 26) her interpretation in relation to secret societies.

In 1817, Conference made a decision about non-conformity which we give in full (page

40): "It was considered that when a member should herein be found guilty, he should be admonished. If the admonition were unheeded, the church could not hold such in full fellowship inasmuch as the Savior says that which is highly esteemed by men is abomination in the sight of God." (Luke 16:15).

The above shows clearly that the church has always exercised her authority in interpreting scripture which affected the church body. This has always been the policy of church government.

A further look into the matter of non-conformity as it relates to dress. The church has an established order of dress.

1. "That the Brethren wear plain clothing, that the coat with a standing collar be worn.

2. That the Brethren wear their hair and beard in a plain and sanitary manner, that the moustache alone is forbidden.

3. That the Sisters attire themselves in plainly made garments free from ornaments and unnecessary appendages. That plain bonnets and hoods be the headdress and that the hair be worn in a becoming Christian manner.

4. That the veil be worn in time of prayer and prophesying (1 Cor. 11:1-16). The plain white cap is regarded as meet-

ing the requirements of the scriptural teaching.

5. That gold for ornament and jewelry of all kinds shall not be worn."

Now we know that the ever-changing styles and fashions are wrong and sinful. And unless we maintain our established order of dress in the church, how can the church keep her members from going into the whirlpool of style and fashion.

—Bennetts Switch, Indiana.

CONCERNING BIBLE QUOTATIONS.

A. J. Bashore.

From time to time we have heard what are supposed to be quotations from the Bible, and other expressions claiming to have Bible foundation. The following are some, and we would be pleased to know where the references are to substantiate them.

(The reader may supply the word **THAT** at the beginning of each sentence like the first one. We omit it to save space.)

That God made Adam out of dust and stood him against the fence to dry.

The world will stand a thousand years and then be burned up.

Jonah was swallowed by a whale.

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PAST — PRESENT FUTURE.

“The Past has taught its lesson; the Present has its duty; and the Future its hope.”
—John Clark Ridpath.

“Remember the days of old, consider the years of many generations; ask thy father, and he will shew thee; thy elders, and they will teach thee.”
(Deut. 32:7).

Moses, in his farewell address to the children of Israel, repeatedly exhorts them to remember and forget not what God had done for them in the past, the mistakes of the past, and their duty for the present and future. (Deut. 5:15; 8:2; 9:7; 15:15; 16:12; 24:18, 22).

And Paul, referring to God's dealings with the children of

Israel and their sins, says, “Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come.” (1 Cor. 10:11).

Youth looks to the future; age looks to the past; but all of us live in the present. “Today if ye hear his voice.” “Now is the accepted time.” Now is the only time we have.

“Lo! on a narrow neck of land,
’Twixt two unbounded seas I stand.

—C. Wesley.

“This narrow isthmus, ’twixt
two boundless seas,
The Past, the Future, two eternities!”

—T. Moore.

By fretting over the past, and worrying over the future, we not only miss the joys but unfit ourselves for the duties of the present. It is folly to try to carry the burdens of the past, of the future and of present all in one load.

Let us profit by the lessons of the past and apply them to the duties of the present; then we may hope to share in the rewards of the future and hear the Master say, “Well done, good and faithful servant.”

CONCERNING BIBLE QUESTIONS

(Continued from Page 9)

(King) Solomon was a Free Mason.

There were colleges in Elijah's time to educate prophets.

Noah was one hundred and twenty years in building the ark.

Cain took the iron part of his plow to slay Abel.

Fools make feasts and wise men eat them.

People of this generation MUST be educated.

Every generation shall be weaker and wiser.

All people will be saved.

Righteousness is to cover the earth as the waters cover the sea.

The earth to be totally destroyed.

Heaven is always a symbol of good, not evil.

The church must adjust herself to world conditions.

The world in general is getting better as it nears the time when Christ shall appear to the saints and his second advent to earth.

It is right to seek divorces for the sake of re-marrying.

There shall be departments in the church for young and old members.

The christianity practiced by our forefathers is not suitable for this generation.

The church shall have salaried pastors.

The world shall be conquered for Christ.

Christianity is to be made merchandise of.

Social functions to be held weekly or monthly by the church members,—to edify one another.

That angels sing.

Sisters of the church should have conscientious scruples regarding the prayer veil (not wanting to wear it).

The church shall have a forward movement program or scheme; when it fails to substitute a council of promotion.

More spirituality will be developed and retained among church members by placing billiard tables and moving picture paraphernalia in the church building, and banquets included.

Christians or church members may attend or partake in ball games, foot races, parades, etc. Did Jesus attend such gatherings? He is the example, the WAY, the TRUTH, the LIFE.

Christ was not divine, but only a good socialist.

Man is of an evolutionary make up.

God did not foreknow.

A place of punishment for the wicked is an erroneous idea.

Unfaithful members may partake of the communion be-

cause the devil communed with Jesus. Did he?

That Jesus or the disciples or apostles advocated and are authority for standing posture during prayer.

Elisha took Elijah's cloak and rolled it into the form of a stick and swept the waters of the Jordan apart with it so he could cross over.

We must make Bible stories plain to children or older ones no matter how much exaggerated.

Samson's hair weighed over four pounds when cut.

God created or made everything out of nothing.

Institutional christianity must be resorted to, to win the heathens to Christ.

Cleanliness is next to Godliness.

Colleges should educate for position and a name, rather than true christianity and morality.

Jesus was circumcised in the temple in Jerusalem, and that he was eight days old when he first entered the temple.

Ministers called by the Holy Spirit (not by the colleges), when they become advanced in years should be placed on a pension fund.

Education is a most fruitful source to make a true Christian.

In the sweat of thy brow thou shalt eat bread.

God's word is so plain that a fool can understand it.

Paul's epistles are mystical or mythical.

The saints shall play music on golden harps in heaven.

The story of Jonah is a fable.

Musical instruments are God ordained to help worship him and edify one another to a higher spiritual realm.

The thousand year period of Rev. 20 will precede the great tribulation period.

Children after death will become angels.

The vision in Ezekiel 40 to 44 refers to the church.

When Jesus dined with sinners it was for social entertainment only, and that we as a church should do likewise.

All church members will be caught up to meet the Lord when the trumpet of God sounds.

Will some one please give the Bible references to the quotations and send to the Monitor for publication; also give references for the other statements, claimed to have Bible foundation, that we may all read and know of a surety that they are according to THE WORD.

KINDS OF FAITH.

In our last, reference was made to the kinds of faith as historical or speculative and practical or saving faith. These may also be designated as abstract and concrete faith.

Historical faith "is a speculative knowledge of and bare assent to the truths revealed in the scriptures. James speaks of this kind of faith. (2:17, 24) "Faith if it have not works is dead." Devils have this much faith. "Thou believest there is one God; the devils also believe and tremble." (Jas. 2:19) Devils believe there is a God and that Jesus Christ is his Son. This kind of faith alone never did save a soul.

One may believe there is a God, that Jesus Christ is his Son, that Jesus is the Redeemer and Savior of men, that he is able and willing to save, that man is a sinner and needs salvation, may even be convicted of sin, by the Spirit, and yet be lost. Abstract faith never did and never will save a soul. Faith to be concrete or saving must be vitalized by works.

Living, saving faith, or faith in the concrete prompts or urges on to obedience; and unless response is made to this urging by practically heeding and doing the will of God as revealed in the scriptures, salvation cannot come to us.

Saving faith is a working

faith. (Gal. 5:6) "Faith which worketh by love." "Show me thy faith without thy works and I will show thee my faith by my works." (Jas. 2:) So that by obedience we show our faith or that we have faith. By disobedience we show our unbelief or lack of faith. A faith that stops short of obedience is not a saving faith.

Faith and works go together in the salvation of souls and neither is saving without the other.

Faith without works is dead and works without faith is hypocrisy; and it is just as impossible to be saved by faith without works as it is to be saved by works without faith. Works vitalize faith and faith secures the blessings that come thru obedience.

A CHURCH LIKE CHRIST WANTED.

J. C. Cline

Is every member filled with the Holy Spirit, and their homes dedicated to the Lord?

There will be but one Creed which was given by Christ and the apostles, every ordinance and command will be strictly complied with.

They are to be a "peculiar people zealous of good works". (Titus 2:14.)

A people that are not of the world but "I have chosen you

out of the world therefore the world hateth you." (John 15:19.)

The material which was used by Peter for the construction of this Pentecostal Home is found in the 13th Chapter of First Corinthians.

Love or charity is the only material which can be used in Christ's church.

And as an evidence of my faith in this Pentecostal church I will contribute for its construction, two thousand dollars and also five hundred dollars in cash with which to finance this Pentecostal home in which we have all things common.

This foundation was planned and established by Christ almost two thousand yaers ago. (Matt. 16:18-19; Acts 2, 3, 4 and 5.)

God is not partial to his children. Read Acts 1:8 and 15, also Mark 16:15 to 18 and see if this power of healing and casting out devils was only given to the twelve apostles. (Not so.) This power is to reach the uttermost parts of the earth, sayeth these Scriptures. (Acts 1:15.)

Peter gives the number of names together with about 120 disciples with the 12 apostles and the three thousand that were converted and baptized on the day of Pentecost, making a total number of 3132 perfect people, all of the same

mind and all believing and speaking the same thing. (Why was this?) Because they were all filled with God's Love which is the Holy Ghost or Spirit.

Satan had no part or lot with them. Who will dare say that God will be displeased with such a church today, and that he does not intend for his people to be filled with his Holy Spirit. (Eph. 1:4.)

We should be holy and without blame before him in love. (Eph. 1:4.)

Be ye therefore perfect even as your Father which is in heaven is perfect. (Matt. 5:48.)

Be perfect, be of good comfort, be of one mind, live in peace. (2 Cor. 13:11.)

—Penn Laird, Va.

MEDITATION.

Joseph Swihart

There are many things to be thankful for. We should be thankful for food and rainmet, for health and strength, and the right use of our minds. We are thankful for all past blessings, and as we are now passing into another year we are made to wonder what our joys and sorrows will be, but we know our heavenly Father has been kind in blessing us, and merciful in helping us out of all our sorrows.

We are truly thankful that our heavenly Father has kept

us thus far in the faith. For this we are thankful and take courage to press onward in the good fight of faith. Paul realized the fact that the only source of future happiness was by "holding fast the faithful word, as he hath been taught," that he may be able by "sound doctrine, both to exhort and to convince the gainsayers."

Tho many threats even death awaited him, yet he was not moved; for he said "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Romans 8:33.)

What was true of Paul is true of the faithful in this present age. Jesus said, "they will also persecute you." Truly this is felt among us, many pains and heartaches come to us when we hear of those brethren who now advocate that sprinkling or pouring is just as valid baptism as trine immersion. And still sadder to learn that we have such men out in the foreign mission field; truly they have not kept the faith. Jesus said, "The just shall live by faith."

Then too, we think of those brethren going down into the water to receive the holy ordi-

nance of baptism and promising to "live faithful until death." How sad!

Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God.

My dear brethren let us not give up the faith.

"What shall we then say to these things? If God be for us, who can be against us?" Our heavenly Father grant that we may so live when our time comes to leave this old world, that we may be able to say,

"I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day, and not to me only but also unto all them that love his appearing."

—Chief, Mich.

SEEKING MORE LIGHT.

Wm. Wells

Many of us are aware that the Church of the Brethren is not what it used to be and what some of us think it ought now to be. And if some way to unite us more than we are to-day is not found some things are going to suffer more than they are now suffering.

We are losing our principles. I know there was a time since I have known the church when we had more "form" than we

have now. But is it not a fact that in almost all things that are done at all form and principle go together? And almost invariably when we lose the form the principle also is lost.

I was in the teens before I ever saw a Bible or even heard a sermon preached by anyone. When I joined the church just before I was twenty years old, there were at least two things for which we have positive "thus saith the Lord," that today are being more and more disregarded and neglected. That of the salutation and the prayer veil. So is it not a fact that in losing the form we are losing the principle also?

I am at a loss to know where I am at any more. I once thought I would be held accountable at the judgment if I didn't obey all the teaching of the New Testament, but now it begins to look according to the way the church is leaving off some things that Jesus and the apostles did not mean all they said. That being true, what can we expect but a loss of spirituality in the church, and a consequent loss of love and brotherly affection? And, as I see the situation, unless "some way can be found to unite the young and the older members of our church better than they are today we are going to suffer greater loss. I am deeply in earnest about this matter. Too

much is at stake for it to be treated lightly or as a joke. And our claim to simplicity and a whole gospel is fast becoming only a joke.

To illustrate, here is a mother in the church dressed in plain simple, modest attire in harmony with the gospel, and by her side is her daughter, a member also, dressed in the height of fashion, her hair bobbed, neck shaven, without a single mark of distinction or separation from the world, sitting at the communion table and recognized by the majority of our ministers as a member in good standing in the church. I am unable to reconcile this situation, one or the other of these classes is wrong if the New Testament is true, and that we dare not deny. It must be evident to all that there are two distinct bodies or parties of us in the church today. If anyone can prove by the word of God, that both of these stand approved in the sight of God, I will lie down and be content.

Then, too, here is another situation that causes me to wonder and which I cannot understand. There are hundreds of members who joined the church twenty and more years ago, who solemnly promised to "forsake the devil and all the sinful pleasures and practices of the world who now conform to all the fashion and style of the

world, go any place almost that the unconverted go, in short, act and do as the world acts and does.

I wonder how they can reconcile that baptismal covenant with their present way of living? And still there are hundreds of elders who are disregarding the solemn covenant and vows they made when advanced to the eldership. When elders thus disregard their sacred vows, what may not be expected of the flock. Like flock like shepherd.

Of course me and my wife, you and your wife, perhaps, can hold out to the end and be all right, but how about our children and our grand children and so on?

What kind of church are we going to turn over to them? In other words, are the principles of the church we joined to be maintained or trodden under foot?

—Quinter, Kan.

WHAT IS YOUR JUDGMENT.

T. S. Fike.

Since our former method of maintaining the simple life in dress has been largely broken down through destructive criticism, even by a number of our prominent leaders, while they have given us nothing in its stead, leaving us in a very large measure congregational to drift

with the worldward tide, to the extent that Conference rules or decisions are openly violated by a multitude, leaving them stand for the same as any other scrap of paper, do you think it good judgment to hold Conferences, pass rules and decisions, only to have them destructively criticised and ignored by prominent brethren, who are touring the churches? Is it wisdom on the part of any of us to be sticklers for Conference rules when they suit our notion or purpose, and as lax as sin when they do not? Should not those who have so destructively criticised our former Standard or method be required to give us a better standard or method in place of the one they have so zealously sought to destroy, or else let up on their criticism? Is it wisdom to have large Conference programs, year after year that have deeply wounded not only the feelings but grieved at heart many of our faithful brethren and sisters. While we have ignored the vital issue that is so largely destroying the peace and harmony of our beloved brotherhood? Would it not be far better to lessen our complicated program and machinery, meet the issue that is so vitally affecting us in a frank and brotherly manner and spirit, if it did require the entire time of Conference, would it not be

time well spent? May we hope to succeed and have the Blessed Holy Spirit's guidance, when we are fully aware that instead of meeting with one accord as the early disciples did, we are meeting in increased discord from year to year?

"My brethren these things ought not so to be." I verily believe if we would in a brotherly manner and spirit meet this vital issue face to face, there would be no more deficit in our general Mission Funds.

—Thurmont, Md.

AM I MY BROTHER'S KEEPER?

By J. H. Crofford

We should all be anxious to know to what extent we are responsible for our brother. The responsibility is governed largely by circumstances. It is the duty of parents to nourish and guard their children, and teach them along the lines of physical, moral and spiritual duties. Along physical requirements so that they may develop into strong men and women, and enjoy good health. Along moral necessities in order that they may not yield their bodies to the various sins to which the flesh is inclined, thus bringing misery and suffering upon themselves and

their posterity, and teaching them to have due respect for every person, treating them kindly, avoiding profanity and abusive language that they may not be considered a menace to good. Along spiritual lines in order that they may have a hungering and thirsting for things pertaining to their eternal welfare. Thus far at least we are the keepers of our children. But if we carefully teach our children along all these lines and they willfully expose themselves to the elements or violate nature's laws and sicken, the parents are free from any responsibility. If after being properly instructed they become profane, inebriates, menaces to the community, or contract some loathsome disease, the father and mother are exempt from being responsible. The spiritual teaching is the one which may shape the future destiny. Can we realize the weight of this responsibility, the necessity of teaching the truthfulness of the Bible, using all our influence against modernism and evolution and the literature tainted with them, and wrong interpretations of the Scripture. Our responsibility ends when the means which God has given us

grace and wisdom to employ fail, and the children become responsible for voluntarily disregarding their teaching.

The school teacher and the employer are keepers of their subjects to the extent of proper teaching or instructions. Wilful disobedience they are not, morally responsible for.

The minister, or the elder of a congregation is responsible for the teaching and ruling of the flock. The elder cannot close his eyes to all the evil doings of the laity and wash his hands, like Pilate, clean from their blood. People cannot be forced into heaven, neither can they be legislated into the kingdom, but our keepership does not end until we have done the proper teaching and persuading.

Under our civil laws legislation makes good citizens, compels the people to obey, or suffer the penalty. Under the old law, upon which our civil laws are founded the conditions were the same, but under the New Testament teachings, the dispensation of grace, legislation is not compulsory,—we are free moral agents to act,—but the results are the same, the requirements remain unchanged. When Jesus instituted the ordinance of footwashing Peter objected to having

his washed, and the Master gave him to understand that he could do about that as he pleased, but if he washed him not he could have no part with him. Jesus was his keeper no farther than to teach him, he did not compel him to have them washed.

The church according to the teaching and spirit of the Scriptures legislates for its members, to keep them in line with the Christ life, which if they do not, like Peter, see at first, they may learn to see the essensuality through submission. Thus far we are our brother's keeper. But when they of their own volition turn away and renounce the teachings, it is not within the province of the church to compel them to obey. They are free to do, or let undone, but the judgments of God they cannot escape.

We are not our brother's keeper to the extent that we must at all times know his whereabouts and what he is doing. We are not our brother's keeper in the sense that we must obviate all wrong doings for him, strike the intoxicating cup from his lips, pull him from the door of the house of disrepute, lead him from the gambling den and all places of evil doings. Even Cain knew that he was not his brother's keeper to that extent when God

asked him: Where is thy brother Able, and negatively replied: Am I my brother's keeper? Am I my brother's keeper? Yes, to the extent of the instructions

of Jesus: "Go ye therefore, and teach all nations," etc. The brother is responsible for the not doing and God metes out the judgments.—Martinsburg, Pa.

Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

Motto: **READ, THINK, ACT**

OUR MONTHLY TEXT.

Behold, the days came, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah. (Jer. 31:31.)

Scripture references: Jer. 31:31-34; Heb. 8:6-13; Isa. 59:21; Heb. 10:16; Matt. 26:28; Mark 14:24; Luke 22:20; 2 Cor. 3:3, 6; Heb. 12:24; 13:20; Micah 4:1-5; Isa. 11:9:

O God, most merciful and true,
Thy nature to my soul impart;
'Etablish with me the covenant new,
And stamp thine image on my heart.

—Charles Wesley

Thy nature, gracious Lord, impart;

Come quicquid from above,
Write thy new name upon my heart,

Thy new best name of Love.

—Idem.

Daily Readings.

APRIL.

1. Wed.—Jer. 9

2. Thu.—Jer. 10
3. Fri.—Jer. 11
4. Sat.—Jer. 12, 13
5. Sun.—Acts 2; Joel 2:28-32
6. Mon.—Jer. 14
7. Tue.—Jer. 15
8. Wed.—Jer. 16
9. Thu.—Jer. 17
10. Fri.—Jer. 18
11. Sat.—Jer. 19
12. Sun.—Acts 3; Luke 24:25-32
13. Mon.—Jer. 20, 21
14. Tue.—Jer. 22
15. Wed.—Jer. 23
16. Thu.—Jer. 24:1-25:11
17. Fri.—Jer. 25:12-38
18. Sat.—Jer. 26
19. Sun.—Acts 4:1-5:11; Psal. 133
20. Mon.—Jer. 27
21. Tue.—Jer. 28:1-29:7
22. Wed.—Jer. 29:8-32
23. Thu.—Jer. 30
24. Fri.—Jer. 31:1-30
25. Sat.—Jer. 31:31-32:14
26. Sun.—Acts 6, 7; Psal. 27:7-14
27. Mon.—Jer. 32:16-44
28. Tue.—Jer. 33
29. Wed.—Jer. 34
30. Thu.—Jer. 35

BIBLE MONITOR

VOL. III.

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NO. 7.

"For the Faith Once for All Delivered to the Saints"

Mt. Hebron, Calif.,
March 15, 1925

B. E. Kesler,
Poplar Bluff, Mo.

Dear Brother:—In reply to your comments on the dress question in the Monitor for March 1, I wish to say that I would like to see God's law obeyed not only on this question but on all other questions. I have no quarrel with the Monitor as far as God's law is concerned in this matter. What God's law requires should be obeyed. Our difference is about the "order". Is it helping to enforce God's law? And should Christians wear a distinctive garb by which they are identified by the world?

It seems to me that God's word answers both of these questions: Christ said that the commandments of man are vain. A vain thing is useless. The order is not vain or useless if it helps to enforce God's law. But if we take that position are we not questioning the truth of God's word? Rom. 3:4 says, "let God be true, but every man a liar." The order has been in force for many years and it has failed to keep the church plain. True, some who dress in the order are plain, but I think they could

be just as plain without the order.

Our second question I think Jesus answers when he says that his disciples should be known by their love for one another. Here we are plainly told what the identifying sign of the true Christian should be. Let us leave things the way the Lord wants them. We don't know enough to improve on his ways. Many have tried to do so and that, I think, is the main reason why the church is not in working order.

The remedy seems plain: Let us get back to apostolic Christianity. Let us get rid of human devices that have crowded Christ into the background. Let us honor Christ by following him and his methods in our efforts to get people into the church. If this had been done in the past we would not see so many members with one foot in the church and the other in the world. If they had been brought in in God's way and were truly converted they would love the Lord above all things and stay as far as possible from the Lord's enemy, the world. I think we would have no dress question to bother us if members were truly converted.

If I take a watch that has been made by skilled workmen and is in good running order and I remove some of the machinery or add other machinery and thus get the watch out of running order, wouldn't I be foolish? Surely. But isn't that what people have been doing with the Lord's church? Everybody seems to think that they can improve on the Lord's ways of doing things. We need to be humble like Paul was when he prayed, "Lord, what wilt thou have me to do?" If we all had that humble spirit I think we could get things settled that seem to be impossible of settlement now.

Fraternally,
Andrew Eskildsen.

Reply:

Our dear brother seems to have gotten no farther in giving us something to remedy the dress question which seems to give him so much anxiety, than he did in his first letter,—that "the commandments of men are vain," and that if our members were all converted we should then have no dress question. Both of which, perhaps, are true. But this is intimating that we have a lot of unconverted members in the church, and that these unconverted ones are the worldly attired members, or that the worldly attired, are the unconverted ones.

We have insisted that he give us a remedy, but he seems utterly unable to do so, without some rule to be governed by, and this rule he seems to hesitate to name for when this is done it comes so near to establishing an "order" that it would be practically the same thing in its application and enforcement.

It is a fact that where the "order" is observed, the church is plain, and God's law on dress is obeyed, and where the "order" is ignored God's law on dress is ignored. True, without the "order" members could be plain, but are they? Especially when they attend church or go visiting or traveling?

True Jesus said his disciples were to be known by their love one to another, and my observation seems to show the plain, humble members who dress in the "order" have more real brotherly love and affection for one another than the worldly attired manifest. Yes, let us get back to apostolic Christianity, and when we do we shall be plainly, decently and modestly attired and the fashion mongers will go out of business and jewelry for adornment will be a lost custom. God speed the day when it shall be so.

We, too, must agree with our brother that the use of questionable methods in getting

people into the church accounts for much of the worldliness in the church, and this too, because the "order" of the church is ignored on this point.

Now since our brother has overlooked nearly all the scriptures that relate to dress we decide to make a specialty of them in our next and then let the matter rest for the present. This should be done to meet the demand of the times and in vindication of the truth and the former practice of the church and its rulings on this subject.

Very Fraternally,
The Monitor.

Our attention has been called to certain questions and our answer to them in the last issue of the "Monitor".

Our informant tells us the statements in the questions are false and calculated to make wrong impressions and that a wrong use may be made of them to the injury of the influence of the elder to whom they were intended to refer.

Assuming, as we did, that the statements in the questions referred to were true, we answered as we did. And were they true we see no reason for retracting any statements made in our answer. But now, that the statements made in the questions, as we are informed are false, we are truly sorry they found a place in the "Monitor", as we would not know-

ingly print false statements.

It is generally supposed that only true statements would be sent for publication, and it certainly is a great imposition upon an editor and the reader to request the publication of false statements, and for an editor to have to make investigation to find out whether matter sent in for publication is true, would impose a gigantic task, which few have the time or inclination to do.

THE COMMUNITY CHURCH IDEA

By Leander Smith

The community church idea is getting very popular among the Western people, they seem to think that any way will do. They appear to fancy that it matters little what a man believes so long as he is in earnest. They tell us we have no need to be so particular about the doctrines; we are to be satisfied if people go to some place of worship we have no right to doubt then that all must be right.

All this would be very good if we had no clear account of salvation in the Bible. All through the Bible from Genesis to Revelation, there is only one way revealed, that is, Christ is the way, the truth and the life, no man cometh to the Father but by Him.

To illustrate what I want to say, we will say for instance, there is a town that has four denominations, and one of them is the Church of the Brethren, that stands for the whole gospel. In order to effect a combination three of them has nothing to give up, while the Church of the Brethren will be obliged to say, "During all these years we have been too strict, we give it up." This combination is known as the community church. When our Brethren unite with other denominations in a union church, they have to abandon all their Scriptural doctrine and position in order to do it. They have to admit that the Brethren have been wrong all the time on such matters as trine immersion for the remission of sins, feetwashing, the devotional prayer covering, and many other doctrinal teachings.

The community workers like the Interchurch World Movement are trying to get the work of the Church into the hands of ungodly men. The church is commanded to come out from among the world and be separate, (2 Cor. 6:14-18). The very meaning of the world "church" (ekklesia) is "That which is called out."

Oh, Brethren, Christ is the way; without Him we are wandering vagabonds. He is the truth: without Him we are liars

like the devil of old. He is life: men without him are dead in trespasses and sins. He is the light: without him we are all in darkness and know not whither we are going. He is the vine: men that are not in him are withered branches prepared for the fire. He is the rock: men not built on him are carried away with the flood. He is the Alpha and Omega, the first and the last, the author and ender, the founder and finisher of our salvation; he that hath not him hath neither beginning of good now nor salvation hereafter. Oh, blessed Jesus, how much better were it not to be than to be without thee! Never to be born than not to die in thee! Eternally to want Jesus Christ.

Reader, may you be able to say Amen to the spirit of this message and then it will be well with thy soul.

—P. O. Box 1341,
Myrtle Point, Oregon.

THE HIRELING MINISTRY

D. F. Lopley

The "Hireling Ministry", "Salaried Pastors", "Supported Preachers," or whatever you choose to call this "useful" or "useless" class of servants, has been the subject of a lot of discussion in late years. And some of these discussions have not been very edifying either.

I will not attempt to give you the last word or the final solution of this problem, but only a few pictures from my point of view.

Years ago, while our Church was small in numbers, and thinly scattered over a wide field, and principally in country districts, ours, were principally a plain, modest, simple hearted and God fearing people who were neither afraid nor ashamed to let the world know where they stood.

Neither were they afraid to endure hardships and to make large sacrifices of time and self for the sake of their Lord and Master so that others might also taste of the good word of God which has power to save men's souls.

Of course, to us of today, with all of our refinement of manners, dress and luxury they might look and perhaps act uncouth and rude, we might think of them as very old fashioned and out of date, and might even hesitate to invite them as guests into our fine homes if we thought that our stylish neighbors might see them.

But these dear old men and women of God were filled with a passion for souls, the souls of the lost of their race. And were willing to sacrifice self and ease and comfort, the good things of life, yes, and their lives also if need be, that they

might be able to minister to the poor, the needy and the lost.

The wives and families of these brave and faithful old servants of God were even willing to, and did endure privation and often hardships so that "father" could make his regular circuit over many, many miles of wild and rugged country, through heat and cold and rain, on horse back and on foot, to shepherd and feed and strengthen the "flock".

Our first thought is, "But there is no need of such things any more today."

I will grant that this is true in part, but not wholly so.

Are there not yet many isolated, and mountain districts in our country where thousands of poor human souls are unconsciously starving for the "bread of life," because no one, or at least so very few of those who see their need are willing to endure the self denial and self sacrifice that is often necessary that this great need might be supplied? How many of our best young or old brethren, or preachers would be willing to undertake such a work, or even a small part of such a work, as many of our fathers and grandfathers did, without a salary or other support? How many volunteers would answer such a call as this today?

Of course they were hard days, days that tried the metal for those pioneers for God.

Those were the days in which our people spread and grew, not so rapidly as today in numbers, but mightily in the knowledge and love and spirit of God. And few were the children of those families that were lost to the church.

They believed God and understood his word to mean just what it said, and acted in accordance with that understanding.

In the course of time men grew and multiplied, and knowledge (not so much wisdom) increased, we only thought that we were getting wiser, our growing school system helped us to think so. Wealth and worldly knowledge increased, and taught us to love ease and luxury and self gratification. And as the carnal life, (these fleshly desires) grew and developed, the spirit life within weakened and broke down, until we have about forgotten what Jesus meant when he told us to deny ourselves (self), to crucify the flesh (to die to the "world"), to take up our cross daily and follow him (do and live as He did), which means that we must learn to bear with patience and courage, the privations that must come to us, if we would follow the Master in our every-

day life.

But remember brethren, that Jesus meant for this to apply to the "shepherds" as well as to the "flock".

He has not exempted any one, and he certainly must have meant what he said or he would not have said it in just the way that he did.

It is certain that our "shepherds" of yesterday understood it that way, but judging the tree by its fruit, it is quite doubtful if many of those of today understand it so. At least many do not practice it.

It seems to be almost too common a thing today, to see the younger "shepherds", the inexperienced school taught shepherds "lord it over" the older ones, and the flock, and expect them (the older folks) to do all the sacrificing and the things that Jesus said that all should do.

It is all too common a thing today to see our schools packed with young men studying to get knowledge enough to be preachers. And if the Lord does not happen to "call" them pretty soon, they get to "electioneering" among their friends and elders, to license, or get them installed some way so that they can "preach".

Then they get to looking around the "field" to see where they can "pull down",

as they say, the biggest salary for "shepherding the flock".

Then as the new "pastor", they like to tell the "flock" and the old out of date preachers what they owe to the Lord, of the material things that God has blessed them with when it comes to making up the shepherd's budget.

Is this overdrawn? If you think so, just look the "field" over and see for yourself.

No, dear brethren, I am not arguing against a supported ministry as a whole, far from it.

I fully appreciate the fact that the world has been growing, and that everything has been changed, men in a large measure have drifted from the country into the towns and cities, have concentrated into thickly populated centers where everything is in a bustle and hurry with thousands of attractions and pleasures and sin, surrounding them on every hand to draw them away from God and spiritual living. And it is a consecrated, spirit filled hero's undertaking, in such places, and under such conditions, to save, not only our children and young people, but the older ones as well, to the church.

This is a real shepherd job, that of a "shepherd" like unto "the man of Galilee," called of God and "not a hireling,

that careth not for the sheep", but the fleece only.

And no matter how much this shepherd is willing to sacrifice and endure it would be utterly impossible for him to carry the burden of his support alone, and save the flock from the "wolves" that are striving after their souls night and day.

But the thing that has brought reproach upon our Dear Old Church, that has wrought confusion and discord, that has lead her so far away from the "straight and narrow way that leads to life" is the system that has admitted all too many of such "hireling preachers", as the second class above referred to, whom God has not called, who have never been born into God's family and are not true shepherds. They have come in by another way than through the "door". Jesus has explained this in Jno. 10:7-18.

And this largely the reason why so many of the congregations in our brotherhood have joined hands in wedlock with the "world" and are bearing such an abundant family of children to the "prince of this world."

Yes, we need a supported ministry, and they need to be, true shepherds, but by no means do they all need to be the young and inexperienced shepherds.

But the cry has gone forth, "We must educate and install more young men into the ministry." There are too many empty pulpits. Why?

For the reason above cited, hundreds of our best preachers, with long years of experience in the Lord's work find it impossible to "shepherd their flock" any longer, as they did in former years without material help from them, while with even a partial support they could still render many years of useful service to their Lord. But instead of this they are pushed out of service and their places filled with the young and inexperienced preacher, "shepherds without experience" and in many cases "hirelings" only, and it is little wonder that "grievous wolves" get into the flocks and scatter them (away from God)?

Of course we need "God called" young men to grow up into the Lord's work, under the guidance of those veterans of mature years and experience, same as we need young men and women in the homes, to grow into the ability to take our fathers' and mothers' places in the world in due time.

But why not support our Old Faithful Shepherds under the changed order of things?

Why exchange too soon, the tried and true, for that which

has not been tried or proven true?

—Connelville, Pa.

THE SAFETY VALVES

"A psychologist insists that conservatives are conservatives because they are slow minded. Opposition to new ideas is often based upon a wit too lazy to comprehend. Possibly it is so. If everybody had a hair-trigger noodle there would be hell popping all the time. The conservatives are the safety valves of the race."

THE WORLD AND THE CHURCH.

Joseph Swihart

The question is often asked, are they getting better or worse? There are two sides to all questions, a right side and a wrong side, therefore, can only be determined by the truth brought to bear upon the question.

Many are frank to say that the world is getting better, and endeavor from every angle to support their views, though unable to give any scripture reference.

When we speak of the world getting better we speak of it getting closer to God and more united on the doctrine and principles of the Gospel.

We are not discussing in this article the various evils of the world, but to satisfy our minds, from a Bible standpoint that the world is getting worse.

God commanded Noah to build an Ark, for the saving of his family, for he said, "I will destroy the earth with a flood." Why so? Let us see.

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." (Gen. 6:5.) In consequence of the greivous and hopeless wickedness of the world at this time, God resolved to destroy it.

If the people in Noah's time were becoming better it would have been cruel to destroy them, but as they became more and more wicked it was wisdom in God to destroy them.

The fact that God did destroy the earth with a flood is sufficient evidence to prove that they were becoming more and more wicked.

Is the world getting better in this Twentieth century? Let us see what the Good Book says.

And as it was in the days of Noah so shall it be also in the days of the Son of man. (Luke 17:26.)

God destroyed Sodom because of its growing wickedness, and when God comes to destroy this earth on which we

now live it will be because of its wickedness.

To say the world is getting better is to misrepresent God's word.

2nd—The Church.

Is it getting better or worse?

Many views are taken, much has been said on both sides. If I should say the church is getting better I would have to confess my ignorance to find the scripture to support it.

It is useless here to mention the use of salt in natural things, but the same preserving power has the word of God when rightly applied to the hearts of men.

We will now endeavor to give a few scripture references that constitute the salt in the hearts and lives of men, or the saving power of the church. Trusting the reader will carefully study them and decide in his own mind as to whether the church is getting better or worse.

Eph. 4:3, "Endeavoring to keep the unity of the Spirit in the bonds of peace."

Psalms 133:1, "Behold how good, and how pleasant it is for brethren to dwell together in unity."

1 Cor. 1:10, "Now I beseech you brethren by the name of our Lord Jesus Christ, that ye all speak the same thing and that there be no divisions among you, but that ye be per-

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For obvious reasons we wish to suggest that our contributors do not send the same articles to the "Monitor" and the "Messenger" for publication. If you have reason to doubt it will be acceptable to the Monitor send it to the Messenger and if you doubt it will be acceptable to the Messenger send it to the Monitor. And if you doubt it will be acceptable to either, think twice before sending it and even then, perhaps, a revision of it might be in order in spelling, diction and phraseology and punctuation. This might be helpful to the editor. See? However, send it along, and we'll take care of it the best we can.

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A stockholders meeting will be held in the near future for the election or re-election of a board of directors. Time and place will be stated later. It will be important that all stockholders who can attend this meeting, do so. And any interested parties who desire to attend will be welcome.

L. I. Moss, Sec'y.

A number of subscriptions expired with last issue. Agents will get busy and see that the family is not broken. If no agent in your church it would be mighty nice for YOU to get busy and see to it that renewals are sent in and that new ones are added to the list and more "souls made happy." The "Monitor" will do that every time, at least, so "they" say. And then, too, \$10.00 will buy you one share of stock and make you a real booster and \$20.00 in stock would make you a booster-booster, and so on. See? So let us have the boosters, then we'll all be happy.

THE WORLD AND THE CHURCH

(Continued from Page 9)

fectly joined together in the same mind and in the same judgment."

Philipians 1:27, "Only let your conversation be as it becometh the Gospel of Christ, that whether I come and see you or else be absent, I may hear of your affairs, that ye stand fast in one Spirit, with one mind striving together for the faith of the Gospel."

1 Peter 3:8, "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pityful, be courteous."

2 Cor. 3:11, "Finally, brethren, farewell, be perfect, be of good comfort, be of one mind, live in peace and the God of love and peace shall be with you."

It is true the church has had its ups and downs in all ages. Various evils have broken across the line and caused more or less trouble for the time being, but the church has ever had (until recent years) a watch tower and set about at once to eradicate the evil.

Never in the history of the Brethren church has the various evils been so common as now, with so little effort, if any, to remove them, scarcely any principle, but what meets its opposition in the church, di-

vided and sub-divided is our present condition, and who can truthfully say the church is getting better?

—Chief, Mich.

KEEP ON LOVIN'.

By Joseph Oliver Barnhart

When things are a goin' wrong,
Don't be stoppin' of your song;
Keep on hummin' right along,
And keep on lovin'.

If you meet a friend some place,
And from you he turns his face,
Only laugh at his grimace,
And keep on lovin'.

If somebody's tongue gets loose
And upon you heaps abuse,
Wave a little flag of truce:
And keep on lovin'.

When your rival wins the prize,
Don't give way to tears and sighs;
Say you're glad he was so wise,
And keep on lovin'.

If you see the things you hate
Praised and practiced by the great,
Good wil triumph soon or late;
Just keep on lovin'.

Keep on lovin' to the end—
Heaven is just with your old friends,
All eternity to spend
And keep on lovin'.

—Cerro Gordo, Ills.

THOUGHTS FROM THE SCRIPTURE.

A. J. Bashore

On page eleven in Monitor of February 1, 1925, a young brother speaks about communion and present church conditions. He struck the vital key when he said: "Without union we cannot have communion." All of us who have reasoning faculties do, or at least should, believe that this line of thought

runs through the entire Scripture.

Any intelligent person will know that there is much lack of union in the churches today. Therefore, this might be sufficient. But if you permit I will add some more. The Corinthian church was out of order (no union). Paul, a leader in the Church of Jesus Christ, had a very sharp letter written to them about the existing conditions in their communion, etc., stating also that the rest he will set in order when he comes in person.

Now if the above church was out of order does this indicate that the church should be out of order today? Not at all. But rather should be more united in the same mind,—the mind of Christ. Some say: "Satan communed with Jesus." I have heard preachers say this in the examination service; and that no member ought to be absent from the Lord's table, thus conveying the idea to the lax church members that if they commune their standing will look good. Well, maybe the Holy Spirit does reveal that idea to some preachers, but he didn't used to. Now there is a vast difference between a church member and a Christian. "Satan communed with Jesus." Did he? If he did why is it that the church at the communion services have

adopted the scripture reading in John instead of Matt., Mark and Luke. The latter three might indicate that he did. I would feel very much condemned if I tried to condemn the young brother or older ones as well for not communing with the disorderly members. Some say, "you will be lost if you don't commune." I can find no scripture that the disorderly, disloyal members, even if they commune, will be saved.

Do not the church epistles tell us at numerous places about the disloyal members, that we should not walk with them, but should withdraw from them, and even not to eat with them? By so doing they might be ashamed and walk soberly. But when the majority walk ungodly and eat unworthily, I believe it were better for the few to withdraw lest they too, eat to condemnation.

Paul says: "Let a man examine himself, and so let him eat." The loyal as well as the disloyal member can profit by this statement. Then, too, God knows the reason for the loyal ones not communing, this to me is much consolation. I believe that there are enough members in some communities and congregations that could get together and have a communion and be much refreshed in the Lord. I mean those who

are not contaminated with the evil things of the world to which the brother refers in the "Minitor". (Mal. 3:16) Is that not a comforting verse to God's children now as it was then? Individually let us not forget that if we have God's word and have to stand alone, we are a majority, for God is with us. I can sympathize with the young brother as to the existing conditions. Sometimes it is well to follow your conscience. In a certain congregation a communion was held. I did not want to go, but was prevailed upon. When it was over we had learned the new way. Crackers, cheese, pickles or olives constituted the Lord's supper. We all know what the scripture says about the supper. Nothing like the above. I decided then and there if God forgave me I would take a stand. By his grace I did. In that case I knew better than I acted. I was weak in the flesh, but the weakness has strengthened me.

The members in this church were bedecked with loud and different colors, ribbons, flounc-es, rings, guards, stickpins and what not. All these foolish things are forbidden in scripture, to the child of God. Not many years ago at a communion, I sat at the opposite side and other end of the table from two young boys possibly seventeen years of age. And, by the way, sons of two leading min-

isters. When the ordinances of feet-washing, salutation, bread breaking, etc., came along they were snickering and could scarcely refrain from laughing aloud. I often feel sad for boys and parents that they regard these most sacred ordinances so lightly. Lack of teaching. Is it not high time that the elders get their homes and church in order of which they are the overseer, and that the daity do likewise?

I find a noble character in the Old Testament in the man of God, Elijah. Israel, which was a fore runner of the church, was so much out of order, that God was rejecting them and Elijah and others could not indulge in their sinful ways. Therefore withdrew, except that when God had a message for them to deliver. I get much consolation from Elijah's way of absenting himself from wrong and sinful things. Now we hear some say that Elijah was narrow and selfish, because he went and hid himself. He was tired and sick of seeing the things his would-be brethren did, just like some of the members of our church are. If Elijah would have sinned by hiding away, do you think for a moment that God would have called him to heaven without dying? Hardly! Is this not another glorious consolation? Again, isn't the christianity

which Jesus taught narrow? The scripture says it is. Israel's christianity (?) was so broad that Elijah could not endure it, and before they were aware of it the majority were over in the Syrian desert and down in Babylon weeping for having gone astray from the narrow way. The rich man wanted broad religion. He had it, and saw when too late. The professing, self-wise, would-be Christian has spiritualized, and broadened the Jesus christianity that it is flat, and does not appeal to them anymore. But that does not change God's word about it for the sincere believer.

While in the east the other year we found congregations that were nearly distinctive Brethren. We thanked God and took new courage. Not everywhere have they bowed the knee to Baal. But they bow the knee in prayer at the church services and in the homes where we were. If the brother will give his name and address, I will cite him to a very, very, few congregations that I believe are clean; or very nearly so, from the things which he enumerates. I trust this will cause some in other congregations to want to be numbered amongst the clean ones. I, with the young brother, think something ought to be done and should have been years ago so

we and the world will know where we belong.

I remember of communion meetings where the elder with one or two witnesses went to individual members just before the evening service and warned them to remain absent from the table, because they were out of line and would not comply with the decision of the church. That was discipline, and was based on the Bible, too. The Bible and its principles are the same today. If the fashion loving church members belonged to a secret order, when they have special meetings they would have to comply with the rules of the order in wearing the regalia or uniform, or else be dismissed as an unruly member.

The love feast or communion service is a special meeting and should be a sacred one, too. Why not wear the uniform that all will know who we are. Jesus describes a wedding in the Testament. Maybe it would be well to read it. (Matt. 22:11)

Will we get nearer heaven by staying with the unbelieving worshippers, where more than two-thirds are pulling down hill and away from God? Shall the faithful few go with them? (The modern spirit says, yes! The Holy Spirit says, no!) The faithful must stand apart from these modern, liberal thinkers and doers, with their social

feasts and suppers, fun making parties, eating and story telling contests, games, etc.

Some of you may say: We don't have any of these things in our congregation. Thank God you don't. Think not for a moment that they may not come. The devil is on the job, and does not take many vacations. This, indeed, is a pertinent question. Will others keep silent on it? I now think of a poet: "Come, let us anew, our journey pursue."

—328 Nooney Ave.,
Monterey Park, Cal.

THE ONE THING TO DO

A. W. Zeigler

There is but one thing to do in order to inherit eternal life. That is, take God at his word, and work and pray for the guiding of the Holy Spirit. For God said the Holy Spirit will guide us into all truth. So then, if we will let the Holy Spirit guide us, we will not go wrong. Many of us have been doubtful as to what the outcome of the Brethren's schools would be. I have never been in sympathy with the schools the way they were run. I did think for a while one of our schools would be all right. But as soon as they went to teaching things in order to compete with other schools, I lost faith in it also. I believe in Bible schools when the whole

truth is taught, and nothing but the truth. But when we go to mixing world wisdom with spiritual things, there is no telling where it will stop. If the schools would have carried out the decision of Annual Meeting, as it was decided when they first were recognized by the brotherhood, they would not have these great problems to contend with today. There would have been no need of throwing a monkey wrench into the church machinery. As a brother expressed himself in his sermon in reference to the Bible Monitor. But as it was, they kept violating the principles little by little until they have gotten to where they are. They have been fooling the church now for about thirty-five years with the Brethren's schools, telling us what a nice thing that would be to have these schools where we could send our children and teach them the whole Gospel. Telling us if we did not have these schools of our own our children would go to other denominations' schools where they only taught a part of the Gospel that suited them; and we would lose many of the children from the Church. Now some of those same fellows are ready and willing to swallow down the whole mixed up dope of about all the other denominations; telling us what a fine thing it

will be for all to worship together, and not say anything about our little differences. They have lured many of the church members away from the gospel teachings with the school element. But they are trying to fix up a new bait for their hook. But listen, be sure that you do not nibble at the hook until the bate is there, for they have the bait to get yet. The bait is, CHRISTIAN EDUCATION. Let us be wise as serpents and harmless as doves.

The problems the Church has, or those supposed leaders have, they have made themselves, they know how they have gotten into those problems, and they ought to know the way out. But for us, let us hold to the word as God has given it to us, and not try to twist it to suit our fleshly lusts but let us stick colser to the word of God than we ever have in the past. May God help us so to do.

—1918 Wellington St.,
Waterloo, Iowa.

Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

Motto: READ, THINK, ACT

HOW THE OLD TESTAMENT HAS BEEN PRESERVED.

The Old Testament was written from about 1500 to 400 B. C. That was a long time ago; and the writings, of Moses especially, are among the most ancient writings which are known in the world today. How do we know that these writings are preserved to us now substantially as they were originally written? That is the question we shall try to answer in this article.

Most of the other very ancient writings which have come down to us were inscribed on stones or clay tablets. Many of these became buried in ruins, and when they are

dug up, we have the very writing as it was originally inscribed. There are many of these original inscriptions preserved on monuments in Egypt, where there is little or no rain to wear them away. Many ancient Babylonian tablets have been dug up. However, the ancient Hebrew writings which make up our Old Testament were not preserved for us in this way, but have come down to us in the form of manuscripts. Sometimes these manuscripts contain the entire Old Testament, but usually only a part; occasionally only one book. Sometimes they are written upon rolls, but for the most part those we now have are in the shape of books of various

sizes. The Hebrew manuscripts which we have now are not very ancient. They are copies of still older ones, and this copying of one from another must have gone back eventually to the original writings themselves. The oldest well known manuscript that we can date with certainty contains the Later Prophets, and was written on parchment, or prepared skin, in the year 916 A. D. More frequently Hebrew manuscripts which we now have were written on cotton or linen paper. Usually several people had a part in their construction. One wrote the Hebrew characters or consonants, which was by far the most important work, as this was all that the original author wrote; another added the vowel points and variant readings in the margin; another corrected it; another added notes in the margin; and perhaps still another retouched it after it became worn.

One very important fact about the manuscripts of the Old Testament is that they all agree in a remarkable way in the wording which they give of the Scripture itself. There is a much greater diversity in the readings of the New Testament Greek manuscripts than in the readings of the Old Testament ones. Hebrew manuscripts have been obtained from Jews in

China and in India, and when they are carefully studied it is found that they agree with those we already have. How did this come about? Perhaps it would be well for us to trace the history of the sacred text as well as we can. By "the text" we mean the exact words which the original writer used.

The history of the text of the Old Testament has been divided for the sake of convenience into four periods. The first extends to about the time of Ezra. Of this period but little is known. It is very improbable that such great pains were taken in copying the manuscripts at first as we find later on. More or less errors were inevitable in the course of repeatedly making copies of writings during long periods of time. Very particular rules for copying, such as we find later on, were doubtless not made until actual experience had shown that they were necessary, because of manuscripts differing from each other. There are various minor mistakes which must have been made early, as they are found in all existing manuscripts. There may be others which we have no means of detecting. Sometimes errors came from mistaking letters which looked almost alike, from omitting letters or words or even sentences, from erroneously dividing words, misun-

derstanding abbreviations, from mistaking a remark in the margin for a part of the text, or from trying to correct some supposed error. A comparison of passages which are repeated in two different places in the Old Testament itself shows the existence of occasional errors, especially in unfamiliar proper names, and in numbers. Nevertheless, it is probable that care was taken in copying the Sacred writings even in this early period, and the errors which arose are no more than we would expect.

The second period in the history of the text extends from about 400 B. C. until about 500 A. D., when the Talmud, a vast collection of traditions of the Pharisees, was completed. This long period of nine hundred years is called the period of the Scribes. With Ezra there seems to have come into being a succession of men devoted to the study of the Scriptures, who considered it their function "to put a hedge about the Law"; that is, to preserve the Scriptures from error, and to defend and interpret them. These scribes are often mentioned in the gospels. They began the formulation of strict rules for copying Scripture, and even counted the number of letters, words, verses, and sections in each book, and noted the middle letters and words, often by

making them unusually large. The earlier scribes were doubtless the ones who divided the Old Testament into verses, the end of each verse being indicated by a double point like a heavy colon. These divisions are practically the same as are found in our English Bibles now. They also divided the books into sections, separating the sections by spaces. These took the place of the modern chapter divisions, in enabling them to refer to the Scriptures, but were much shorter than our chapters. The scribes did their best to find out, in case of doubt, what was the true wording of Scripture, and to protect it from being changed.

The third period, extending from 500 to 1000 A. D. is called the period of the Massorites. The Massorites were a company or succession of Jewish scholars who wrote many critical notes upon the Old Testament text, known as the Massora. These notes became so extensive that they were finally written in separate volumes. Because the knowledge of Hebrew was rapidly diminishing, the Massorites invented a system of points and accents to indicate the sounds of the vowels and to aid in the pronunciation of the words. From the beginning of this period, also, the wording of the text was definitely fixed, and evidently any

manuscripts which differed from it were destroyed. The most minute and rigid regulations were prescribed for copying, especially in the case of manuscripts to be used in the language. This purpose to keep the text from any further change has been achieved, so that, as we have already said, all manuscripts that we now have very nearly agree. This text as we have it now is commonly called the "Massoretic text" because it is the text which was judged to be correct by these Massorites, and by the later scribes. From Jewish writings we learn the names of a number of manuscripts of this period which were held in high repute because of their accuracy, and were regarded as standards. However, these have all perished except possibly one.

Learned men would be very glad if they had some of the Hebrew manuscripts written before the time of Christ, before the Jewish scholars put such a strong "hedge about the Law"; but as it is, we must trust to the judgment of these Jewish scholars. They were in a far better position than we to judge as to what was correct, and we have no adequate

basis for criticising their work. The only means of going back of their work is by examining the ancient translation, which we shall discuss in a later article.

The fourth and last period in the history of the text extends from about the year 1000 until the present time. Throughout this long interval the Massoretic text has been faithfully handed on. Early in this period the books were divided into chapters, but this was first done by Christians, not by Jews. Later on the verses were indicated in the margin. The chief event in this period is the invention of printing. The first Hebrew Bible was printed in 1488, shortly before Columbus discovered the New World. When men were able to make many copies from the same type, the liability to errors was greatly reduced in the case of all books.

In conclusion, we may feel sure that the Old Testament has been transmitted to us with unusual accuracy. Indeed it is true that no other work written before the time of Christ which has come down to us through manuscripts has been so accurately preserved.

—Prof. B. L. Olmstead, in
Light and Life Evangel.

THE EASTER MESSAGE

By Elizabeth Hoover

On an early Easter morning over nineteen hundred years ago there were in Jerusalem some very sad hearts, for their king, their Lord and Master had been cruelly put to death. Now the dear Lord lies in the cold silent tomb which all that time was guarded by armed soldiers. Undoubtedly the followers of our Lord had spent much time in prayer but they could not understand why this awful thing had come to pass. They had seen him give sight to the blind, heal the sick, and do many wonderful miracles, but at this time there was a darkness over the whole land and all around was deepest gloom. But on the first day of the week came Mary Magdalene and Mary, the mother of James and Salome to see the sepulchre, and behold there was an earthquake, for the angel of the Lord descended and rolled away the stone. (Matt. 28:1-2.)

The angel said unto them: "He is risen! He is not here, behold the place where they laid him. But go tell his disciples he goeth before them into Galilee. Oh, what joy this mes-

sage brings! He is risen! Christ is risen! As Christians we should have a daily resurrection—a daily renewing of the heart. Such would be a sweet communion with God. Who of us can hear of this wonderful resurrection without having a closer fellowship with Christ. We see today as the grain of wheat put off the old and taketh on the new, so when we become followers of Christ put on the old man and take on the new man which is renewed in Christ Jesus. So Christ died or gave his life only to gain a brighter and more beautiful one. After he arose he appeared unto his disciples and told them to be faithful unto death and they would receive a crown of life. We should as Christian people love Christ and keep his commandments so in the end we will receive life everlasting. Mary received his benediction And her sorrow quickly fled, For the One she loved so dearly Is now risen from the dead. Thus the soul that always

trusts him,

Even when he seems to frown,
He will comfort with his presence,

And in heaven give a crown.

Route 1, Box 19,
Avard, Okla.

BIBLE MONITOR

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"For the Faith Once for All Delivered to the Saints"

THE CHURCH AND THE BIBLE ON CHRISTIAN ATTIRE.

"Reprint of Dress Committee's report, adopted in 1911, as amended and interpreted in 1915".

I. We examined prayerfully the scriptural grounds of Christian attire, and found that Jesus and the apostles taught honesty and simplicity of life and modesty in dress and manners. The scriptures bearing on the subject of dress and adornment are of several classes.

First: Jesus condemned anxious thought for raiment. (Matt. 6:25-33; Lu. 12:22-31).

Second: The direct teachings, such as 1 Tim. 2:9, 10; 1 Peter 3:3-9.

Third: Teachings on nonconformity to the world in general, and that apply to dress on general principles, such as Rom. 12:1-2; 1 Cor. 10:31; 1 Peter 1:14; 1 Jno. 2:15-17.

II. Investigation shows that the early church fathers and our own church fathers taught strongly and uniformly against pride and superfluity in dress, and constantly in favor of gospel plainness.

II. The Minutes of Conference show that the Church of

the Brethren has, throughout her entire history, stood firmly against the fashions of the age, and extravagance in all manner of living, and on the other hand has taught faithfully the principles of simplicity of life and personal appearance. And, furthermore, the Conference has, from time to time, adopted **means** and **methods** with the view of maintaining gospel simplicity in dress in the church body.

Now, since the gospel teaches plain and modest dress and since this is taught in the form of an **obligation**, without rules and methods of application further than to exclude plaiting of the hair, the wearing of gold, pearls and costly raiment, and believing that a **form** that agrees with the spirit of the teaching is **helpful** in maintaining the principles of plainness and simplicity in dress and adornment in the general church body, 'it seemed good to us' to submit the following restatement:

1. That the brethren wear **plain** clothing. That the coat with the standing collar be worn, especially by ministers and deacons.

2. That the brethren wear their **hair** and **beard** in a **plain** and **sanitary** manner. That the mustache alone is forbidden.

3. That the sisters attire themselves in **plainly-made** garments, free from **ornaments** and **unnecessary** appendages. That **plain bonnets** and **hoods** be the head dress, and the **hair** be worn in a **becoming** Christian manner.

4. That the **veil** be worn in time of prayer and prophesying. (1 Cor. 11:1-16 R. V.) The **plain cap** is regarded as meeting the requirements of scriptural teaching on the subject.

5. That gold for ornament and jewelry of all kinds, shall **not** be worn.

6. That no brother be **installed** into office as **minister** or **deacon** who will not pledge himself to **observe** and **teach** the **order** of dress.

7. That no brother or sister serve as **delegate** to District or Annual Meeting, nor be **appointed** on committees to enforce **discipline**, who **does not** observe the order of dress.

8. That it be the **duty** of the official body of the church to **teach** faithfully and intelligently the simple, Christian life in dress; and bishops, who are the shepherds of the churches, are **required** to **teach** and to **see** that the simple life in general is taught and observed in their respective charges.

9. That those who do not fully conform to the methods herein set forth, but who manifest no inclination to follow the unbecoming fashions, and whose life and conduct is becoming a follower of Christ, be dealt with in love and forbearance; and that every effort be made to save all to the church until they see the beauty of making a larger sacrifice for Christ and the church. But if, after every effort has been made, they, in an arbitrary spirit, refuse to conform to said methods, and follow the foolish fashions of the world, they **shall** be dealt with as disorderly members; and in dealing with such cases, both the salvation of souls and the purity of the church should be kept in view.

10. That all are urged and implored, in the bonds of brotherly love and Christian fellowship, to **teach** and **exemplify** the **order** of the church in **dress** as a suitable expression of the 'hidden man of the heart in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God a great price'."

Now go back and read this report over emphasizing the italicised words (our italics) and you will get the teaching of the church and the position of the "Monitor" on Christian attire.

From this report which was adopted in 1911 and reaffirmed in 1917 it is clearly seen the church then believed the scriptures teach an "order" of dress and that this "form" or "order" is "helpful" in maintaining the principles of plainness and simplicity in dress." And had all the ministers and elders heeded the counsel of the Conference in teaching and seeing that the "order" in dress was "observed" we would not be in the condition we are today. Wherever this "order" is observed the requirements of the gospel are met but where it has been ignored the requirements of God's word have not been met.

But, we are told the "Monitor" has the "wrong method." Perhaps so. But it's the method every church uses that lays any claim to gospel plainness. It's the method our own church used until recent years, and present conditions show too plainly, to our sorrow, the sad result of having given it up. Besides those who tell us we have the wrong method have not, so far, attempted to offer us anything better or even equal, in its place.

It's quite easy to say "you have the wrong method," but to offer something better or even equal hasn't yet been found. So let's fall back on the church's former method and if

we succeed as well as the church formerly did we shall do well, and remove a great evil from the church, an evil which is robbing her of spirituality and power for God.

If the Bible and the church do not regulate the clothes of the Christian, the world and fashion mongers soon will, and the result is, where the former are ignored, the latter are adored.

And the church has the same or greater authority to legislate against worldly attire that she has to legislate against liquor, opium, tobacco traffic and use, or against cards, billiards, and dances in religious assemblies, or against affiliating with the lodge or of visiting the movies, theaters, operas, or of engaging in war and retaliation. And it is unfair to the church and the Bible to style such legislation man-made. It is only adopting means or methods to carry out gospel principles, and no other method, so far, has been found that will do it.

The "Monitor" is whole heartedly behind this method until something better is at least attempted to be offered. No other method has ever succeeded so well as this. And had our leaders not betrayed us, we had never given it up. Many of our leaders have played a double part. Outwardly they

have appeared loyal but inwardly they have been something else. Many things remain to be said, but space forbids. Let us resotre the "order", the only known method that has ever been a success in meeting gospel requirements in dress.

CHRIST IS RISEN FROM FROM THE DEAD.

We have once more come to the Easter season, and it will be well for us to cease from our regular occupations and think what Easter means to us, and whether we get out of it the good that we should. It would be well for us to read once in a while Paul's writing about the resurrection in the fifteenth chapter of First Corinthians. He put much into this chapter which does not have the influence over us and our lives that it should have.

If it were not for the fact of the resurrection there would be nothing but thick darkness ahead; without this hope of being partakers in the first resurrection we should be of all men most miserable, for then we could have no hope of anything better farther on.

But death must precede the resurrection. And it is not only the physical death that we must die. We must die to the things to which Jesus was ever dead. We can do no better than to think what these things are.

The lust of the flesh and the lust of the eye and the pride of life had no part in him, for he had come into the world to show men how to live above these things. And how many who profess to be his followers can truthfully say that they are dead to the things to which he was dead, and alive unto God? And if they cannot truthfully say they are dead unto these things, what hope have they, what promise?

If we expect to live with him hereafter as he has given us the privileges of doing, we must live according to his directions while we are in this life. If we fail so to live, will our lives have been worth the living? Or would it have been better for us if we had never been born? So much of our time we spend in forgetfulness of the really important issues of life. So many spend their time in seeking to gain things that are not at all necessary, but that are truly harmful to them here and will be their undoing hereafter.

There is so much to look forward to for enjoyment in the world to come. If we walk as our Master walked, if we do as he commanded us to do, then we may await our translation with joy and not with fear. There are good things here, our work, our friends. But how much better things await us

over there. The friends will be there, we shall have work to do there, pleasure that will never pall, joys that will never fail. And the dread enemies of men here will not enter there; for there shall be no more death, no more pain or sorrow; all tears will be wiped away. And greatest joy of all, Jesus will be there, and our Father will be there.

There is denial of self here, but no denial of anything that makes for our present health or true happiness: the cross is easy and the burden is light to those who, weary and heavy laden, seek the Master that they may find rest. If we would be happy over there we must deny ourselves and take up our cross. The idea of self-denial is not a popular one these days, for men are lovers of pleasures rather than lovers of God, and they are seeking present enjoyment rather than eternal happiness at the right hand of the Father in heaven.

This is the season of newly-awakening life in nature. The old is done away and the new comes forth in all its beauty. And this should remind us of the change that shall take place with us when this vile body becomes a glorious body, and when this corruptible body puts on incorruption.

The time for going hence cannot be very far from any

one of us, and to many it is much nearer than we think. And even if we knew that we should have ten or twenty years more to live, wouldn't it be well for us to think more of what the resurrection of Jesus means to the world? Do we have a real and living faith in the New Testament doctrine of death and the resurrection? If not, what do we have? What can take the place of this hope?

We may gain much here, but when it is weighed in the balances of heaven what does it amount to? The whole world is not worth a man's soul, and yet how many souls are lost in order to gain a very small part of the world.

Brethren, we are in the last times. Yet we do not know what generation will live to see the coming of the Lord in the clouds of heaven. And it does not matter, for those who remain alive at his coming shall not precede those who sleep in him—they will all be together with him. Would that the Lord would so touch our hearts at this time that we should seek more earnestly to be obedient unto him in all that he has commanded. There can be no joyous resurrection for the unsaved, and salvation is to be gained only through obedience to him who is the way, the truth, and the life.

May we live above the world and show the way to a better home prepared for all who love his appearing.

We had thought we had enough on the communion question but a few others want to be heard so we give them space in this issue. This we think should suffice for the present.—Ed.

COMMUNION

T. C. Ecker

In answer to the question asked through the "Monitor" of February 1, about the communion. The brother asked the question, "Can we commune with the church at large to-day?" I answer, "No." Sorry to say we have some churches who have lost the supper and substituted something more convenient, some have also done away with the salutation which the apostle spoke of five times.

Paul in writing to 2 Tim. 3:4-5 says, "Traitors, heady, high-minded, lovers of pleasure more than lovers of God."

"Having a form of godliness but denying the power thereof: from such turn away."

Also Paul's letter to Eph. 4:5 speaking of one Lord and one faith. And we who believe in keeping all the ordinances as they were delivered to us by the inspired writers could not sincerely commune with those who do not practice all. We

also have teachers teaching for "doctrine" the commandments of men. Naturally men do not accept substitutes. The label must be genuine. But sad to say, spiritually, men are satisfied with whatever is dealt out to them. (Paul to Rom 16:17-18.)

"Now I beseech you brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned and avoid them, for they that are such serve not the Lord Jesus Christ but their own belly and by good words and fair speeches deceive the hearts of the simple." We have quite a few preachers who preach that the Christian can attend worldly amusements and do good, when the apostles said we should abstain from the very appearance of evil. And we have observed that those who attend worldly amusements have not maintained the gospel principles of dress. Not only the sisters, the brethren are losing just as fast. And as the beard is not fashionable today many have lost their's. But we are thankful that we have some churches both in Pennsylvania and Maryland who still maintain the gospel principles and possibly others I do not know of. If we cannot commune in our home church on account of not keeping the ordinances, we should have the privilege of going where we

could keep them. And if the brether wants to know where, I will answer him in a personal letter.

—Taneytown, Md.

“LET A MAN EXAMINE HIMSELF”

D. F. Lepley

Much has been said and preached and written upon the “Communion”, the “Lord’s Supper”, and “The Body and Blood of Christ”. And how Christians should examine themselves.

Paul, in his letter to the church at Corinth is writing to the Christians in the church. He is writing to those who compose “the church”, the children of God, and if you have not the inward assurance that you are a child of God, and have this assurance backed up by God’s own word, then Paul’s letter does not mean you. You may come to the Communion, and you may eat a material meal. But you can not eat the “Lord’s Supper”.

Neither can you “commune” with your Lord, nor can you “eat His body and drink His blood”, without suffering the penalty of condemnation. And your “examination” of your self will be a meaningless thing.

In fact you are not under consideration, in this matter, unless you are really at heart

a “Child of God”, and unless your daily life, as god sees it, satisfies him of that fact.

Paul did not tell his Christian brethren to examine each other, nor to examine him.

Neither did he endeavor to examine them. But he told them, just as Christ intended that they should do, for each one to examine himself.

If you are a Christian, a child of God, then Paul’s letter applies to you.

There is no one in the whole world, excepting God, who knows your heart as well as you do yourself. No other person knows your inmost thoughts and desires, your motives, and your attitude towards God, towards Jesus and your brethren, as well as you do. And therefore no one else is competent to be a judge of your fitness to commune with your Lord and Christ and to partake of his sacred emblems.

But woe to you if you act the hypocrite, “to be seen of men”, and “eat and drink condemnation to yourself”, for not coming to him in the right way, knowing that you are not a child of God, and you can know. And the price that you pay for not doing these things is death. “You have no life in you”. These are the Lord’s own words.

Before brethren of like faith come together in communion with their Lord, in the most sacred of all sacred occasions, it behoves them, each to search his own heart, with God's help. And though a brother may be a "weak child" and very imperfect in the eyes of men, yet God may accept him as his child, because of his inward longings for a better and purer life, and his deep and sincere sorrow for his weaknesses.

Then woe to that "self-righteous" brother who would refuse to participate, with him, in this most sacred and soul satisfying commemoration of our Lord's last "love feast" with his disciples on earth.

I wish that we could comprehend the regrettable fact that none of "God's children", in this life, are perfect in the eyes of this world. And that if they want to wait until they are perfect, or expect only perfect brethren to come to the "Lord's table", then we will all die of spiritual starvation and the Lord's tables will remain empty.

But thanks be to God that he knows the human heart, and that he is willing to accept the hearts continual "hungering and thirsting after righteousness", for the fact of righteousness.

And that poor soul (poor in spirit) who comes to the "ta-

ble of the Lord" in that attitude shall go away blessed and strengthened and satisfied, yes filled with joy and peace even though, in the eyes of some "self-righteous brother", who would examine and judge him, he might be pronounced unfit to sit with.

My great concern must always be, not is my brother or sister fit, but am I fit.

But please do not understand me to mean or to say that there are not many, very apparent and flagrant, violations of our Lord's requirements on the part of those who participate in these Holy Ordinances.

But this is too often blamable upon the one who conducts the examination service, in leaving un-said the things he ought to say, and in not stressing the things that he ought to stress, so as to bring Christ's teaching, and his requirements, on the part of those who would be his, so vividly and clearly before the minds of his hearers, that those who are "not of the fold", would be inwardly compelled to either remain away from the table, or go and get right with God first.

But for one brother or sister to say to another that they can not "commune" with their Lord and Master, in a church where not all of the brethren and sisters measure up to their own standard of righteousness.

is assuming a responsibility much greater than I would be willing to undertake.

I am glad that Paul said, that we should examine or judge ourselves, to see whether we are really in union with Christ, whether we really believe, or want to believe that "his body was broken" and "His blood was shed" to save us from our sins. And whether down in in our innermost hearts there is a longing desire that these representative emblems, as we partake of them, should draw us closer to our Lord, make us more conscious of his presence, bring us into a fuller and more satisfying communion, and a more loving companionship with him continually, day by day, as we journey along life's highway, led by his dear hand, as it were, safely to the end of the journey, to that "heaven of rest" where we shall at last be perfect, where we shall experience life in all of its fullness.

There will not be any there who are "weak and sickly", and none who "sleep".

Oh! How awful! To think of the tragedy of a lost soul, when all might have life if they would.

—Connellsville, Pa.

WHO MAY COMMUNE

Chester W. Poff.

On the subject of the communion, etc., it is our duty as well as our privilege to commune, "except we eat the flesh and drink the blood of Christ we have no life". (St. John 6:53) Now as to our fitting ourselves for these services let us see what Paul says, (1 Cor. 11:28) Let a man examine himself (not another) and so let him eat (not stay away) of that bread and drink of that cup. Granting that we may have differences of opinion relative to certain teachings in the church. Can we expect that the church of today should be more perfect than that founded by the apostles? Did Paul teach that because all did not see alike that there should be no communing together. Let us see. (1 Cor. 11:19) "For there must be also factions among you, that they that are approved may be made manifest among you." Now notice the common ground in which he, Paul, is binding them together for the communion services. (1 Cor. 11:33). "Wherefore, my brethren, when ye come together to eat, tarry one for another." And now to show that all were not entirely united let us notice the latter clause of the 34th verse. "And the rest will I set in or-

(Continued on Page 10)

B I B L E M O N I T O R

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WHAT FAITH DOES.

Faith justifies. "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." Justif: "To treat as just tho guilty and deserving punishment."

Faith works by love. "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but' faith which worketh through love." A faith that is inactive without works, is dead, worthless.

Faith overcomes the world. "This is the victory that overcomes the world even our faith." A faith that isn't strong enough to overcome the temptations of the world and keep one out of meanness is no part of the Christian's armor.

Faith heals physical ailments. "Is any sick? let him call for the elders and let them pray over him anointing him with oil in the name of the Lord and the prayer of faith shall save the sick and the Lord shall raise him up." "Thy faith hath made thee whole."

Faith saves. "Thy faith hath saved thee, go in peace." "For by grace are ye saved through faith." A faith that stops short of obedience is not saving. Faith to be saving must be vitalized by works. Seest thou how faith wrought with his works; and by works was faith made perfect.

WHO MAY COMMUNE?

(Continued from Page 9)

der when I come." There is only one excuse for us refusing to commune with our brothers and sisters in Christ and that is as follows: (1 Cor. 5:11) "But now I have written unto you not to keep company if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railre, or a drunkard, or an extortioner with such an one no not to eat." Again let us notice the spirit of meditating in the conference of the church in Acts 15:28. "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things." Note "to the Holy Ghost, and

to us." There may be instances in which the Holy Ghost might be willing to be considerate and perhaps we may not. Just now, beg pardon, but I wish to recall a part of our dress report, "And that those who do not fully conform to the methods herein set forth, and whose life and conduct is becoming a follower of Christ, may be dealt with in love and forbearance, until they see the beauty of making a greater sacrifice for Christ and the church." No doubt it is true that many have taken advantage of this wording, but may it not also be true that many have failed to deal in love and forbearance.

Let us see what that great writer on love has said, (1 John 5:16) "If a man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death. I do not say that he shall pray for it."

Assuming that in the lives of our dear brethren there may be things not to our liking, and some things might even be sinful. Yet can we say it is a sin unto death. And if it is not, then our duty to each other is plan. May it not be that lack of prayerful concern for each other and for the church has had much to do with dividing us, and cheating us out of

many blessings?

Isn't it enough to move us to grief that some of our dear brethren have lost the blessings of the communion services, which would have made them better able to pray the prayer that will help to save the church. And isn't it dangerous teaching to teach and believe that members may remain away from the communion services and still be loyal and spiritual. If one may remain away for forty years and still be spiritual, may not the church dispense with it entirely and still also be spiritual?

If it be true that there are members in our beloved brotherhood who are strong and others weak doesn't Rom. 15:1 teach that they which are strong ought to bear the infirmities of the weak?

And doesn't Matt. 18:19 say that "if two of you shall agree on earth as touching anything that they ask, it shall be done?" And isn't it reasonable to believe that if our strong, loyal members would practice the Grace of Christian love together with the prayer for more unity, and with the faith in Christ that our prayers may be heard, that it would be the mightiest force toward uniting and preserving our dear Brotherhood of anything that has yet been done?

—Peru, Ind.

WHOM WILL WE SERVE GOD OR MAMMON?

Elizabeth Erb.

"No man can serve two masters, for either he will hate the one and love the other, or else will hold to the one and despise the other. Ye cannot serve God and mammon."

On account of the unrest over the brotherhood and the different methods introduced as ways of serving the one great Master Teacher, caused some misgiving on our part as we planned leaving our home in Iowa for a trip to the Pacific coast. And only the earnest desire to renew the associations and Christian fellowship of youth gave us courage to come.

As we go from place to place, we find about the same conditions; and on enquiry as to the cause of the trouble; we almost invariably get the same answer—"hireling pastor". "Lack of firm leadership".

And when we listen to a number of good gospel sermons from the faithful ministry, warning us against temptation, to put on the whole armor of God, and fight sin and worldliness with all our might, to avoid becoming as seed falling among thorns, that these are only two ways, Christ being the only true and living way, the signs of the times, the world's

approaching crisis, to always be on the watch, to stand firm for the faith once delivered to the saints, unity and co-operation, etc., we feel much encouraged. But were much discouraged when we came in touch with the local congregations, twelve in number and found encouragement of activities for the young people which lead to division, and withdrawal from preaching services, a failing to teach honest convictions fearing professing scoffers, desecration of the Lord's day, disregard for the older and more experienced, the use of man made machinery in worship, the family altar almost extinct product of our colleges giving programs, with display of jewelry, immodest attire, and unbecoming gesture.

In trying to harmonize this contrast in teaching and doing, we become so confused in our diary of Christian experience, we know not how to write. However, we rejoice to find those who are, as yet, strong in the faith, willing to help steer the old Gospel ship, and give encouragement along the way. Others are despondent and discouraged, would rather absent themselves from the house of worship, live a life of solitude, than keep up with the current and partake of the mammon of unrighteousness. One place is of special interest. A place

where over fifty years ago a colony of brethren from the east located. Brethren who had a mind for individualism, not willing to be subject to decisions or discipline, but claiming the Bible alone, and their own interpretation thereof as their guide got in control and today the Church of the Brethren at this place is entirely off the map. And instead we find Baptists, Methodists, Disciples, Progressives, Nazarenes, Church of the Open Door, Non-congregationalists, etc. Descendants of the brethren cannot tell just which they prefer, and continue changing from one to the other. However, after all their difference in faith handicap, and discouragement, we find a very few who are struggling to maintain a little Sunday School and family altars that would put to shame many in our own fraternity. To us this appeared as an open field in need of good doctrinal teaching.

Our experiences have been many, and somewhat varied, with wonderful opportunities of showing loyalty to the cause of our blessed Christ whom we are trying to serve. Many times we recall his own words, "Strive to enter in at the straight gate, for straight is the gate and narrow is the way that leadeth unto life everlasting. And few there be that find it."

—Portland, Oregon.

THE NECKTIE.

Glenn Cripe

We hear much said against the wearing of hats by women and it is very justly said, now some of those that oppose the wearing of hats by women are men who themselves wear neckties, and if anyone should be able to show where one is better than the other I would that he should write me and explain why a child of God should wear one and condemn the other.

The wearing of bright colored and superfluous cloth is a heathen practice, and to judge by the number of bright colored neckties there are a good many heathens among professing Christians. The wearing of neckties is a worldly practice and a costly one. I know of many a man who has paid several dollars for one, when his dollars had better gone for a more worthy cause than that of satisfying his vanity.

The apostle said, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or putting on of apparel." We may take this as meaning that clothing not for comfort or decency might be an adornment, and this kind is forbidden. Who will say that the necktie is not an adornment, or that it

serves a useful purpose? When a Christian and a Dunkard put on this thing they are but taking one more step away from God and his beautiful simple people into a deceitful and a false world, and please notice that the true church of God is not of this world.

Brethren, show who you are for, God or the devil, the latter of which is represented by the world with its ever varying styles and fashions, its deceit and falseness, and the true God is represented by his church of plainly attired honest Christian people.

It is only in the last years that these disturbing influences have come into the church, may she quickly cast them forth or let the faithful withdraw from the unfaithful, then there will be peace and order in the true Church of God and among the plain Dunkard people.

—Goshen, Ind.

Thanks to our agents. The subscriptions are climbing. But there are many who do not know about the "Monitor". Just give us the name of your friends with their addresses. We have the samples waiting for them.

Bro. G. H. Bashore of Glendora, Calif, would like to get in touch with a young brother and sister who would volunteer

to take up work in the South China mission. Only loyal members who are exponents of the simple life and other distinctive principles of the church need apply.

PRAYER AND ITS NEED

J. H. Beer

Prayer is an offering up of our desires to God for things lawful and needful, with an humble confidence to obtain them. God is the only object of prayer. (Ps. 50:15) David has well said, "Offer unto God thanksgiving and pay thy vows unto the Most High." Prayer is indispensable to every child of God. Jesus leaves the watchword and keys, that open to us the doors of heaven, and gives to us the communion of his blessed spirit. (John 14:13-16, Mark 14:38) says, "Watch and pray." Prayer is the Christian's watchword. (1 Tim. 2:8) "I will that men pray every where, lifting up holy hands, without wrath and doubting." It is unto Christ that every knee should bow and every tongue should confess.

The word prayer comes from a word in the Hebrew which signifies "appeal and intercession", whereby we refer our own cause and that of others unto God, calling upon and appealing to him through the meditation of Christ, who has taught us by example to glorify

fy the Father in prayer.

If prayer should seem a task unto you, allow the light of his blessed word to shine into your heart. (See Luke 22:44-46). May we ever draw near with a true heart, in full assurance of faith! Prayer is to the soul a source of spiritual strength, and stands in relation to the soul as food does to the natural body. Were you to abstain from food, from which the natural body receives its invigorating strength, it would not be long until you would be unable to perform the duties that are daily devolving upon you: hence, in order that we may regain lost strength, and renew our physical strength, we must partake daily of food. Prayer is a means of grace and strength, giving new courage to the child of God. A home without prayer is in its very nature an unchristian home. Brethren and sisters, have our family altars been neglected? If so, let us awake to the duties that are devolving upon us, day by day. Do not allow the whole mind to be so wholly absorbed in the duties of this life, as to neglect family prayers. Prayer inspires our hope, and revives our souls. It helps us to overcome the temptations of this life.

In prayer we communicate our thoughts and desires to God, whose "eyes are over the righteous and his ears are open

unto their prayers." Jesus exemplified in his life, a life of prayer. We read of his rising up early in the morning while it was yet dark to seek a place for prayer. My brother, if you are interested in prayer you will find both time and a suitable place for prayer. The early apostolic church was a praying church. (Acts 1:14) We can't think of them as discussing the need of some social event, or entertainment in order to attract a crowd? They **continued with one accord in prayer and the power came**, and the word of God was preached and souls were saved. Paul earnestly urged his brethren to pray for him that God might bless his labor and work. The old brethren ministers used to ask the brethren to pray while they preached, you don't hear much solicitation for prayers these days from the pulpit. Perhaps the new style of clergy with their titles of Ph. D. and D. D. and LL. D. have eliminated its need.

—Denton, Md.

A SUB-NORMAL CHURCH

By J. F. Britton

"And to the angel of the church in Pergamos write; these things saith He which hath the sharp sword with two edges; I know thy works, and where thou dwellest, even where satan's seat is; and thou

holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth". (Rev. 2:12-16.) In this sad record of the Pergamos church, the reader should note several lamentable facts that are apparent, and stand out visibly as the real reason why they had fallen from grace and had incurred the displeasure of God upon them. They had not only compromised with satan, but had gone into a confederation with him. Satan had set up his satanic throne within their walls, and had become the presiding elder of the church. They were also tolerating those Balaamites and Nicolaitans who had inoculated the congregation with their licentious and idolatrous principles that are incompatible with the doctrines of the gospel of

Christ and the church. Thus we see the awful consequences of this early church compromising and confederating with the devil, and tolerating those heretical teachers who had assumed to propagate their own immoral and unholy practices in the church. Thus we see in this biography of corruption the folly and absurdity of commingling in our sacred services with those who do not recognize the whole gospel as the "power of God unto salvation." As the Pergamos church digressed and went counter to their divine ritual, matters with them went from bad to worse. The church became spiritually weak. She reeled, staggered and deteriorated into a sub-normal church. Her spiritual light went out. She no longer stood as a lighthouse upon the shores of human life. And in her devastated extremity God sent them a message, strongly demanding a reformation through repentance saying, "Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth." This mandatory message had for its purpose their returning from a life of disobedience against God. Which could be attained through their penitence and confession of their ungodliness. "Ninevah's emancipation and escape from an impending de-

struction came through their repentance, supplication and confession upon their knees in sackcloth and ashes," which denotes their convictions of wrong and an earnest entreaty to God for mercy. It is also true of the prodigal boy. He found his restoration through his return to his father with his heart overflowing with penitence, confessions of his sins and a request that he might become a servant.

Through the deceptive influences of self-conceit and hypocrisy, the Laodicean church had become neutral and nominal. They were neither alive nor dead. Their "salt had lost its savor," and was ready to be cast out. By reason of their self-exaltation and self-sufficiency they were lifted up in pride and arrogancy. They did not realize their spiritual poverty, blindness and depravity. They had degenerated not only into a sub-normal church, but they had become abnormal, lopsided and out of harmony with Christ. So the Laodicean church stands upon the sacred page as a Christless church, without God, and without hope in the world. The sad biographies of those two early churches, and the appalling record of Israel with all their means of grace and possibilities they "could not enter in because of their unbelief." (Heb. 3:19.)

Israel's great trouble was "unbelief". It was "unbelief" with the Pergamos and Laodicean churches, it's unbelief today. "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (2 Cor. 4:4.) Notwithstanding the Laodicean church was "down and out," by reason of her apostacy, the God of love and mercy sent them an intercessory message. Read Rec. 3:14 to end of chapter. Listen to the pathetic messenger in verses 20-22. How he pleads with them, out of his heart that is overflowing with grief and sorrow, saying unto them, "Behold I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith, unto the churches."

In this divine message, we can hear the great heart throbs of compassion and mercy. Today the Holy Ghost is calling to the Church of the Brethren, saying, "Today if ye will hear his voice, harden not your

hearts." And Jesus said, "I am the way, the truth, and the life; no man cometh unto the Father, but by me." (John 14:6.) "For there is no other way but his way." "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the peo-

ple." (Acts 3:22.) Those prohibitory mandates with many others will not allow the Church of the Brethren to compromise and confederate with the world's great system of modern religions. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. 6:17, 18.)

—Vienna, Va.

Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

Motto: READ, THINK, ACT

OUR MONTHLY TEXT.

And he shall judge among many people; and rebuke strong nations afar off; and they shall beat their swords into plowshares and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.—Micah 4:3.

"Let thy kingdom, blessed Savior,
Come and bid our jarring cease;
Come, O come, and reign forever,
God of Love and Prince of Peace."

Hasten, Lord, the glorious time,
When, beneath Messiah's sway,
Every nation, every clime,
Shall the gospel call obey.

Mightiest kings his power shall own,
Heathen tribes his name adore,
Satan and his host, o'erthrown,
Bound in chains, shall hurt no more.

Then shall wars and tumults cease;
Then be banished grief and pain;
Righteousness, and joy, and peace,
Undisturbed, shall ever reign.

—Harriet Auber in Methodist
Hymnal.

"There can be no war where the truths of the Messiah's kingdom are recognized and fully obeyed. * * * Christ came as the "Prince of Peace," and his kingdom is a peaceable kingdom. His followers partake of his spirit and are adverse to war. * * *

"Aside from the cruelty of war and all the evils connected with it, the loss of life, the loss of health, the loss of character, the tears, the heartaches, the desolation, the cost, is enormous. In the United States alone

the annual cost of the army, the navy, fortifications, and the sum paid yearly on account of wars that are past amount in round numbers to \$400,000,000 which is more than seventy per cent of all the moneys collected by the government from all sources except postal receipts. The world will be making progress indeed when it can be said that the nations learn war no more.

“Ever since the fall man has hated and oppressed his fellow men. The sooner the business of constructing implements of war becomes unnecessary the better for mankind. ‘Thirty-five times the present population of the earth have fallen in battle.’ No argument is needed to prove that physical force can never settle the right or wrong of any question.”

—Arnold's S. S. Commentary
for 1911 on Micah 4:3.

Daily Readings.

MAY.

1. Fri.—Jer. 36
2. Sat.—Jer. 37
3. Sun.—Dan. 1:1-20; Psa.
65:9-13
4. Mon.—Jer. 38
5. Tue.—Jer. 39
6. Wed.—Jer. 40
7. Thu.—Jer. 41
8. Fri.—Jer. 42, 43

9. Sat.—Jer. 44, 45
10. Sun.—Acts 8:26-39; Isa.
53:7-12
11. Mon.—Jer. 46, 47
12. Tue.—Jer. 48
13. Wed.—Jer. 49
14. Thu.—Jer. 50:1-32
15. Fri.—Jer. 50:33-51:26
16. Sat.—Jer. 51:27-64
17. Sun.—Acts 9:1-19; Psa.
32:1-7
18. Mon.—Jer. 52
19. Tue.—Lam. 1
20. Wed.—Lam. 2
21. Thu.—Lam. 3
22. Fri.—Lam. 4, 5
23. Sat.—Micah 1, 2
24. Sun.—Acts 9:20-31; Josh.
1:1-9
25. Mon.—Micah 3, 4
26. Tue.—Micah 5, 6
27. Wed.—Micah 7
28. Thu.—Joel 1
29. Fri.—Joel 2
30. Sat.—Joel 3
31. Sun.—Acts 9:32-43; Isa.
55:1-7.

Jeremiah.

Jeremiah, along with Isaiah, ranks among the greatest of the Old Testament prophets.

“It appears that Jeremiah's reputation as a prophet was very high among the Jews in

the time of our Savior; for when the people were divided in opinion who Jesus was some supposed him to be Elijah and others Jeremiah. His prophecies are repeatedly quoted in the New Testament as 'the oracles of God'."—Matthew Henry.

"Living in the most troublesome times of the Jewish nation, he felt keenly their fallen condition and foresaw clearly the destruction that threatened them. * * * He lived to see the kingdom go into the Babylonish captivity of which he had prophesied, (25:11). The sins of the people weighed heavily upon his sensitive nature, so much so that he has been called 'the weeping prophet'."—Arnold's S. S. Commentary.

He was foreordained as a prophet before his birth; his call came direct from the Lord; and though his task was not an easy one, he was faithful in delivering the message the Lord gave to him. His work was both "destructive", "to root out, and to pull down, and to destroy, and to throw down," and "constructive," to build, and to plant." Such men are needed today, men who have convictions and the courage to stand by their convictions; men who think more of

truth and righteousness than of ease and popularity; men who will not be swept off their feet by the wild wave of worldliness.

Micah was contemporary with Isaiah. His book may be divided into three parts, each beginning with a call to hear the Lord (1:2; 3-1; 6-1). Three words, denunciation, judgment and restoration summarize the book of Micah.

"**Joel**, the pioneer of the twelve minor prophets, prophesied during the reign of Uzziah in Judah. He prophesied of a terrible calamity to befall the people of Judah; but subsequently more fully described that calamity.

"The key-word is 'judgment'; the key-verse, 3:13. * *

"The famine and plague of locusts symbolize the destruction of the land and the host of invaders about to sweep over the land. The book is concluded with a beautiful benediction and promise to the faithful remnant. The study of Joel gives encouragement to the faithful, and increases the hope of those who are struggling to overcome the sin and temptation of the world"—Edson J. Ulery in Genesis to Revelation.

BIBLE MONITOR

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NO. 9.

"For the Faith Once for All Delivered to the Saints"

Our attention has been called to an effort being made to formulate some plan or platform upon which the loyal and faithful of our elders can unite in a common effort to maintain the principles of our church that are gradually being discarded and to remove objectionable customs and practices that are being injected into our church life.

This plan, it seems, has for its purpose the same end sought by the "Monitor".

It would seem, therefore, that those back of this move should confer with the supporters of the "Monitor" and arrange to merge the two forces into one united effort and thus add strength to the effort.

Since the "Monitor" was well to the front in its effort before this later effort started and since the Monitor is already an established fact and means of communication, and the further fact that the Monitor is meeting such hearty approval by the loyal part of the church it would seem but reasonable this later movement should co-operate with the Monitor.

The basis of the Monitor movement is concisely stated in the Declaration of Principles

which has been approved and adopted by the two Monitor meetings, one at Denton, Md., Sept. 12, 1923, the other at Uniontown, Pa., June 6, 1924.

It lays no claim to perfection, and may be revised, amended or changed, from time to time, until it becomes the adopted exponent of the principles of the loyal part of the church, and common ground upon which we can work to accomplish the end sought.

If those interested in this later movement will attend our stockholders' meeting June 4, 5, at Wauseon, Ohio, we should be glad to confer with them looking to a full union and co-operation.

NOTICE.

The first stockholders' meeting of the Bible Monitor Publishing Company will be held in the West Fulton church, one and one-half miles north and three miles west of Wauseon, Ohio, on June 4, 5 beginning 9:30 a. m. June 4.

Trains arrive at Wauseon from the west at 6:26; 6:55 p. m. and 8:49 a. m. and from the east at 3:21 p. m. and 8:18 a. m.. New York Central railroad.

Trains over the D. T. & I. R. R. arrive at Wauseon from the south at 12:34 p. m. and from the north at 11:23 a. m.

Trains over the Wabash R. R. arrive at Wauseon from the west at 12:07 p. m. and from the east at 7:29 p. m.

Trains will be met in the evening of June 3 and morning of June 4.

Autoists can locate the place from the above instructions.

It is important that all stockholders attend this meeting and others who are in sympathy with the Monitor and its work will be welcome.

If a stockholder can not be present, a blank enabling you to vote by proxy will be sent upon your request for it.

It will be helpful to us if you will notify me of your coming and time of arrival.

L. I. Moss, Sec'y.

Fayette, Ohio.

EVE OR EVOLUTION?

Some of the evolutionists are frank enough to say that one cannot believe the statements about creation given in the Bible and at the same time believe in the theories of the evolutionists. That is why the above heading was given an advertisement of a set of books. The advertisement warns the reader on the start what to expect, which is more than many of the professing Christian evolutionist teachers do. We can-

not have both our belief in the Bible story and belief in evolution, but must choose which we prefer. It is a choice that has been placed before man through the ages—to believe God or not to believe him. And now as always, the great majority choose not to believe him.

Shall we believe God and his Word, or shall we reject them? That is the one really important question which man must answer in some way: if not in words, yet he must answer it in his actions, for they show whether he believes in one or in the other. Most questions presented to us for answers are of minor importance, and they may be answered in one way or another without greatly affecting our destiny; but our answer to the question under consideration absolutely settles our destiny.

Now as always, the one thing we plead for is that men would accept what God has revealed to them through his Word. Scientists make great claims, and we do not deny that they have done great things for the advancement of human knowledge. We would not take from them any of the credit which is due them for what they have done; but when they say one thing where God has said another, they are not safe leaders. They advance their hy-

potheses, and then go on to speak and write of them as if they were facts instead of being merely hypotheses. And when they come to speak of the origin of life and ascribe it to nature or chance or some blind force, their path does not run with ours, and we refuse to leave the beaten road of God's truth to follow a by-path that leads we know not whither, except that it leads away from God instead of toward him. Man does not need anyone to lead him away from his Maker, for his inclination has nearly always been to follow the flesh rather than the spirit. That is why we are of the earth, earthy. In the last analysis, evolution is but little different from rank materialism; and materialism stands in opposition to the spiritual.

Now more than ever before there is need of men who have convictions, and who have the courage to stand firm for their convictions, even though a gainsaying world of evolutionists oppose what we have accepted as the truth. There is so little whole-hearted acceptance of God's Word. And this brings the question home to each one of us, "Do I believe, or am I an infidel?" Let us face the question and answer it in the fear of God. And now is the time to settle the matter: halting between two opin-

ions will not get us to any desirable place. If we believe, then let us follow the Lord in all things; if we do not believe,—well, in that case it does not matter much what we do, for the unbelievers have no promise of anything that we want in the world to come.

Brother, what is it to be with you—Eve or evolution, belief in God or belief in the men who deny that there is a God who created the heavens and the earth and the beasts of the fields and the birds of the air and the fishes of the sea? Which is it to be? You can answer the question now, but you do not know how much longer you will be here and have the chance of making the decision. So be sure to decide for that which promises you so much here and hereafter rather than for that which reveals nothing but thick darkness ahead of us.

Since the creation of man Satan has been busy trying to destroy the work and the plans of God, and there have always been men who were willing to follow the devil who destroys rather than the God who saves. And it seems that in these days the devil is making his supreme effort to mislead men, and that he is finding even in the Lord's house and in his pulpit servants who are eager to do his will. If the ministers were absolutely faithful, the

devil would have much less influence over those in the pews. But when the minister in the pulpit denies the Word of God, what can we expect from the pew?

Men talk much of reason, but they do not use their reason as they should, for if they did it seems to us that they must prefer to believe in an intelligent Creator rather than in a blind force. Dead matter never did produce life, and it never can, for like produces like, life life, and death death. We are too carnal, and forget that to be carnally minded is death. Materialism and carnality go hand in hand in this world, and they will be together in the next world. God help us to choose the spiritual which means life eternal, rather than the carnal and material which means separation from God, and eternal death.

AS PEOPLE SEE OUR ANNUAL CONFERENCE

In this article we shall refer largely to the last Hershey conference.

The thoughts shall be from outside as well as our own people. The first that came to my notice and of which reference was made by members, ministers and elders, was the passing of, or lost salutation of the kiss, and with it, much of the love we had in the church in the past.

We admit that since we have the colleges and other mediums of training, that people are sociable, polite, etc., (especially to thier class) but that is not love, the kiss was always a token of love, but some how our members seem to be ashamed, or perhaps fear disease or something. True love casts out all fear. This is one of the things that is lost to a great extent in our church. Let us be very careful, for when we let these indications of love slip, it shows to me that love itself is at a low ebb.

While we and some of our friends were on the conference grounds, we noticed a number of fashionable ladies, some in company with some of our good brethren, but when we entered the hall we were surprised to see them place something on their heads, that they were pleased to call the Prayer Veil, and as the Conference continued, this condition grew more serious as some of us see it.

Some of my good friends outside the church remarked that they thought "the Church of the Brethren was a plain church, and upheld the wearing of the prayer covering, also the simple life in dress, etc., etc. BUT," said they, "your time has come, you stand about where ALL popular churches, yet a few years and the few ordinances and other

distinguishing points will have passed away." What could I say? Is it not sad when we see one landmark after the other being pulled up, till finally we can not see any boundary line any more and all this when the church is growing more spiritual (?).

Another phase of our Conference is the entertainment. Outside people, that is sinners and people of other denominations, have said they will not attend any more as they can be entertained in the theatre, movie and other places, that they attend services to praise and worship God and hear the Gospel proclaimed.

Brethren, I never read that Christ or the apostles ever went out to entertain people. Christ was about his Father's business and aimed to fulfill his mission here on earth.

The apostles went out with a burning desire to spread the Gospel to all humanity.

But, I fear we too often come together to entertain and be entertained, and forget the true worship and devotion to God.

Reference was made a number of times in my hearing of the fact, that preference is given to the young and the educated, to take part in the program at our Conference.

This may seem rather harsh, but since it came to my hearing a number of times I began

to think about it, and then that so many of the so-called sermons are read from books or paper. We realize that the best people in their line, are wanted to fill each place in the program, and that those with the largest title after their names, the highly educated, or some of the student body of our colleges, who are very enthusiastic over a certain line of church work at the time, the young, are the ones who are called able to fill these places. We fear that too much partiality is shown at our conferences. Our old brethren are often censured for having been too formal, perhaps some of them have been, BUT we again must say, that with all the so-called spirituality, the church of today is more formal than they were of old. Everything is fully organized down almost to the individual. We have committee on committee, a fine large machinery indeed, all polished up on the outside, but we fear that the much needed lubricating oil of the Holy Spirit is left out too much and finally it will begin to screech, if it has not already.

What kind of people did Jesus call to assist in his work? Was it the great men of his day? No, but the weak, common fishermen; yea, even the despised publican, those who were willing to be lead by

Christ and the Holy Spirit.

Where are the powerful soul-stirring sermons of past years? Our hearts long for them. They are replaced largely by dry lectures, book sermons, readings, recitations, etc., and the power of the Holy Spirit is not back of most of them we are sure; and as the old saying is, they enter one ear and go out the other.

Why with all the teaching, preaching, systematic Bible study, etc., can we not grow more united in spirit and purpose in serving the master?

Both the writer and the editor omitted the author's name to the above. He omitted it and we got it misplaced.—Ed.

SIN AND ITS EFFECT

J. H. Beer

Sin is any thought, word, action, omission, or desire, contrary to the law of God. (1 John 3:4) Sin possesses a peculiar faculty to deceive; this is true of sin in all its modifications. Sin is first pleasing; it alures that it may destroy. Sin adapts itself to the various appetites or propensities of man, hence the disobedient prophet fell a victim to self indulgence, when he turned aside to eat bread and drink water, a lion met him by the way and slew him. Sin meets the youth with smiles. It promises all the pleasures of this life and promises perfect security to all say-

ing peace when there is no peace, even when sudden destruction is at hand. Sin is deceptive in all its promises and fatal in its results. Its influence on the human mind is destructive, it blinds the eyes, it hardens the heart, and in this way sears the conscience. "The soul that sinneth it shall die; for the wages of sin is death, but the gift of God is eternal life." Reader, which will you choose, death or life?

Psalms 9:17 declares that "the wicked shall be turned into hell, with all the nations that forget God." Thus the matter stands when the sinner is brought before the tribunal of justice. Justice does not make any allowance for sin. The plea put in by Lord Nelson, when dying, that he had not been a very great sinner, will be unavailing. Satan, the adversary of God and man, is always ready to suggest motives to induce men to engage in sin, and become his servants. He is always ready to take advantage of our weakness and carnal appetites.

Jesus was tempted by satan, when he had fasted forty days and forty nights. He was afterward an hungered. The devil asks the Saviour to turn stone into bread, expecting to thwart the plan of salvation and redemption. The Son of God declares "man shall not

live by bread alone, but by every word of God." (Matt. 4:4.) Does not this require obedience to the entire Gospel? Remember that we can sin by omission as well as by action or commission. Nonessentialism is excluded. Failing in his first attempt, satan continues to offer unlimited pleasures to all the kingdoms of the world. Jesus resisted and refused the offered temptation by the devil, saying("get thee hence satan. It is written thou shalt worship the Lord thy God and him only shalt thou serve."

Moses chose to "suffer affliction with the people of God, rather than enjoy the pleasures of sin for a season, esteeming the reproaches of Christ greater riches than the treasures of Egypt." (Heb. 11:24, 25.)

O that others might consider the great reward to those who choose righteousness, rather than to revel in sin. "Esau, for one morsel sold his birthright, and when he would have inherited the blessing he was rejected, and he found no place of repentance tho he sought it carefully in tears." Oh, what suffering sin has brought upon the human family! What weeping because of sin! Jesus looked upon Jerusalem and wept and said, "O Jerusalem! Jerusalem!—but ye would not."

—Denton, Md.

CONVERSION

Reuben Shroyer

"At the same time came the disciples unto Jesus saying, who is the greatest in the kingdom of Heaven. And Jesus called a little child unto Him, and set him in the midst of them, and said, verily, I say unto you except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven." (Matt. 18:1-4.) The disciples at this time had a misconception of the kind of kingdom Jesus was about to set up or establish. They thought he would set up an **earthly** kingdom, and that they as his disciples would be promoted to high positions in that kingdom. They had a strife among them who should be the greatest. They were anxious, were seeking **position**, wanted to be considered greatest. Such is depraved human nature. Those people who are anxious for **greatness**, for **position**, are not all dead yet. However, the disciples did the right thing when they took the matter to the Savior and inquired of Him who should be the greatest.

Jesus, the greatest and most tactful teacher the world ever

had, set a child in the midst of them and told them **except** they are converted they could not enter into the kingdom of heaven, much less be the greatest. We therefore conclude only **converted people** are in the kingdom. Jesus taught Nicodemus the same lesson when he told him, "verily, I say unto you, ye must be born again."

These are synonymous terms. To be converted is to be born again. Mark this **must** be. The need of conversion is apparent. By nature man is inclined to go **wrong**.

The facts are, "the carnal mind is not subject to the law of God nor indeed can be." Therefore this natural tendency must be changed. In conversion it is changed. I am made to believe this is the cause of the serious condition of the church. Too many in the church that are not converted. Be it remembered, however, these persons are not in the kingdom. Unconverted persons may be in the church, but not in the kingdom. They may be members of the church **visible**, but not in the church **invisible**. "The kingdom of Heaven is not meat and drink, but righteousness, **peace** and joy in the Holy Ghost."

"The kingdom of heaven is that Spiritual realm in which God's people dwell.

Conviction is not conversion.

Too many persons so believe. Conviction is the act of convincing a person or individual of **wrong or error**.

Conversion is the act of changing an individual from one state or condition to another. A converted person is a changed person. His life will tell; his neighbors will readily see the change. Candidly I wonder whether a converted person can enjoy a dance or theater, or a show? Whether such a person can feel comfortable decorated with jewelry, with the fashions of the day, hair bobbed, etc. Really, I wonder whether an oyster supper at the church is enjoyed by converted people? I have heard of such an affair in a congregation of the Church of the Brethren. Wonder what will be next? Well, if conversion is so necessary one will naturally inquire what means has God given us in his word to bring it about? Let us see.

The law of the Lord is a means of conversion. "The law of the Lord is perfect **converting** the soul." (Psalm 19:7.) Paul said, "I am not ashamed of the Gospel for it is the power of God unto salvation to the Jew first and also to the Greek." (Rom. 1:18.) Notice the Gospel is the power of God into Salvation. The definite article the stands there. That implies that it is the **only**

power, not a power that would imply other powers could be used to accomplish conversion. Peter also said being **born** again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." Notice the Word of God is the incorruptible seed. That must be received in the heart, before it can be possible to produce a new life. For that reason Jesus urged the Gospel preached. "The word of God is quick and powerful piercing to the dividing assunder of soul and spirit of joint and marrow and is a discerners of the thoughts and intents of the heart."

Man is a tool, an instrument to bring about the conversion of men. Man's business is to **sow** the seed. Preach the word. God works through human means, human agency, uses men to accomplish his purposes. For example, Peter, an agent, a tool, to bring about the conversion of the Pentecostians. He delivered the message.

Be it remembered that an important meeting was held at Jerusalem at the time when Peter delivered that convincing sermon. Jews from all over the civilized world were there. The Jews had turned Jesus down, in fact, crucified him. They did not believe he was the Son of God. Peter, under

the direct influence of the Holy Spirit told them they were guilty of putting to death the Savior of the world. His message was so plainly and logically put that they were **convinced** that he was the Christ, and that the **guilt was on them**; they were **convicted** and cried out, "men and brethren what shall we do"? Peter at once answered, "**Repent** and be baptized, every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost."

There are three important changes in conversion.

Change of mind or heart. Faith changes the mind or heart. Peter saw these people were now ready to believe. He had convinced them. So he told them to **repent**. They that would "come to God must **believe** that he is, and that he is a rewarder of all them that diligently seek him." The Phillipian jailer, when he inquired what to do, was told, "**Believe** on the Lord Jesus Christ," so the Ethiopian Eunuch. "If thou **believest** with all thy heart thou mayest."

Repentance changes the life. A turning around from the service of the devil to God. Surely repentance signifies a change of life. Some say, "Repentance is sorrow for sin." "Godly sorrow worketh repentance." But

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B. E. Kesler, Poplar Bluff, Missouri, Editor and Manager, to who all subscriptions should be sent.

THE BIBLE AND DRESS

1 What is meant by nonconformity to the world?

Nonconformity to the world in its fullest sense, means to be as different from the world as the world is from the Bible. It is therefore a characteristic of true religion.

2. Does nonconformity to the world include dress?

The Bible is very specific in its teaching on dress, which the world utterly ignores, it follows therefore that a Christian must be different from the world in dress or different from the Bible.

3. Is it true that the more spiritual people give least attention to dress?

No, else Paul and Peter would be lacking in spirituality, for they directed by the Holy Spirit give more atten-

tion to dress than any other New Testament writers.

4. Can we not dress plain without having a regulation dress?

Individuals may, some, perhaps, do, but churches never have. Where there is no church regulation there is a gradual drift worldward until there is world regulation in drses by Madam fashion and the word of God trampled under foot.

5. Has the church authority to legislate in matters of dress and adornment?

She has the same authority to adopt means and methods to regulate dress that she has to prohibit cards, tobacco, opium, liquor, billiards, dancing, theaters, movies and horse-racing. And it is unfair to the Bible and the church to call these man-made commandments.

6. What are some of the scriptures against worldliness in dress and adornment?

Throughout the Bible we find pride, display and extravagance in drses are manifest in those who were out of harmony with God, while humility, simplicity and economy are found in such as were in harmony with God and submissive to him, e. g. "Spoiled" girls. Jer. 4:30, 31.

Haughty women. Isa. 3:16-24

Hypocritical priests. Matt. 23:5-7

Proud king. Acts 12:21.

All these things showed in the dress. We have plain Gospel rule and teaching in such scriptures as the following:

“Be not conformed to this world”. (Rom. 12:2) Plainly attired persons are not conformed to the world in dress. “Love not the world, neither the things of the world.” (1 Jno. 2:15) World here does not mean the earth and the things God created and placed in it, but the world of worldliness and sin worldly fashions in dress being a part of it.

“Whosoever therefor will be the friend of the world is the enemy of God”. (Jas. 4:4) “world” here as above means worldliness in general as opposed to godliness.

“The world” (with its fashions) “is crucified unto me and I unto the world” (and its worldliness in general). (Gal. 6:14). Therefore, “as obedient children, not fashioning yourselves according to the former lusts in your ignorance”. (1 Peter 1:14) “Fashioning” here does not mean changing the natural form as God made it, but putting worldly fashions on this form or body that God made in his own image.

Hence, “whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, of putting on of apparel.” (1 Peter 3:3) So

that the body made in the image of God is not to be adorned outwardly with garments short above and below, bedecked with ruffles, laces, ribbons, beads and buttons with no holes to match and so on. and bobbed, disheveled hair, rings, ear rings, nose rings, ties and what not.

And lastly, “in like manner also that women adorn themselves in modest apparel, * * * not with braided hair, or gold, or pearls, or costly array.” (1 Tim. 2:9.)

If all obeyed these scriptures then there would be no dress question, but until they voluntarily do so, regulation by the church in such helpful means and methods as will induce them to do so is necessary.

The “order” adopted by our church and other plain churches is the most effective method discovered so far. Let’s hold to it until something better is discovered.

CONVERSION

Continued from page 9

sorrow is not repentance. I will give a simple illustration: Suppose a brother would become intoxicated. At least be so reported. The brethren bring him to an account. When he faces the evidence he comes and freely states, “Yes, I am guilty. I was overcome. I feel so sorry”, and makes an awful plea. The brethren say, “The

brother has repented, he feels awful sorry it happened, we must forgive him." The matter is settled. But in a short time the same thing happens again; he expresses his sorrow it has happened. Don't you see that way, matters can go on for a long period of time. So people deal with God. But genuine repentance is sorrow for sin, and **a forsaking of sin**. A change of life.

Baptism changes the Relation. The individual has been out in the world, now believes on the Lord Jesus Christ, has a fall out with sin, and is determined to change his life. So now he changes his relation by Baptism. Paul said, "As many of us as have been Baptized unto Christ, have put on Christ." "Know ye not that so many of us as were Baptized into Jesus Christ, were Baptized into his death"? (Rom. 3:4.) Baptism puts an individual into **Christ**, assures the **forgiveness** of sin, and the gift of the Holy Ghost, also puts an individual into the church. His relationship is changed.

I recall how in a revival meeting I was discoursing along these lines. A man in the audience rose up and asked permission to make some remarks. I freely granted his wishes. He made this statement: "I know I am **saved**. I

know my sins are **pardoned**. I know I am in possession of the Holy Ghost and I never was baptized." I then asked him how he knew that. His answer was, "**I feel it**." Well, says I, I wouldn't give you the snap of my finger for your feelings. Feelings are no **criterion**. If feelings tell the facts then about all professed people are sure of heaven. Why the Catholic feels all right. The pagan feels all right. The Mohammedan feels all right. The Mormon feels all right. Therefore all are saved. Well, the Savior on the mount, when he delivered the greatest of sermons declared "Many will come in that day and say, Lord, open unto us." The door is closed against them. They say, "We prophesied in thy name, cast out devils in thy name, done many wonderful works in thy name, but he will say to them, depart from me, **I never knew you**." Those people will have that awful experience, no doubt. Were all church members, in Jesus name operated, did wonderful things. No doubt felt all right, but barred out of heaven. The only safe course to take is to cheerfully do the will of our Father in Heaven. The Savior once asked, "why call ye me Lord, Lord, and do not the things I say?" We are warned, "Be not deceived, God is not mocked, whatsoever a man

soweth that shall he also reap." To sow to the flesh simply causes one to reap death. Converted persons "crucify the flesh, and the affections thereof."

—Greentown, Ohio

CHURCH LEADERS

L. I. Moss

We all believe true church leaders are called by God.

As God is the one who calls men into his service, he has the right to choose the type of men he wants.

The greatness of his work has caused him to give through his word, the specification as standards for men to meet, to be worthy of these positions of trust.

Let us notice the word. In I Tim. 3-10 Paul says "and let those also first be proven then let them serve as deacons."

Now Paul was just speaking of the bishop in the preceding verses, so you would see Paul would say the bishop must first prove himself, or meet the requirements of God. Here is one of the greatest causes of present conditions. Too many bishops are placed in these positions of trust before they have been proven. And others have been placed in these offices who are known not to meet God's requirements.

We often hear elders say at installation service after read-

ing a portion of God's word we can't expect to find men who meet these requirements, but they go on and install into office. Is it any wonder we have church leaders who are far short of measuring up to God's word? Just see the high standard of life set forth in I Tim. 3:2: "The bishop must be without reproach." "Must be" is pretty strong language. "The husband of one wife," clear and plain "temperate." This would surely mean in all manner of living. "Sober minded, orderly, given to hospitality, apt to teach." These surely ought to characterize the bishop.

Verse 3 names some things he must not be: "No brawler," "no striker." He should be gentle. "Not contentious," no lover of money." Just notice this clause, then compare it with men of trust getting large salaries. Can the pastor getting more than two thousand dollars a year say he is no lover of money?

Verse 4: "One that ruleth his own house well."

Verse 5:—"If a man knoweth not how to rule his own house, how shall he take care of the church of God."

Are these things considered in our church today? When a local church chooses an elder do they think of a man filling the requirements of the word.

or do they think of a man who may let them do as they please. When some of our churches began to go worldward they soon wanted an elder who would help them go that way. So it is with many of our church leaders they are called to positions because they suit a class of people, and not because they meet the requirements of God and are proven by God. There is too much of the idea abroad today, "has a man gone to college?" That is the main thot in calling leaders. The requirements of God's word are not metnioned. My dear readers let us get to the word, follow its standards in calling leaders and we will have the right kind of leaders.

—Fayette, Ohio.

"A WRONG IMPRESSION"

By Dr. J. H. Crofford

After reading the article under the above heading in the Messenger under date of February 14, 1925, page 98, the first thought which came to me was: Is it possible with the knowledge the author has, with his acquaintance with the conditions in the brotherhood, that he could contend that there is no "dropping away from the teachings and practices of our church?"

The adoption of "The Brethren's Card, and the fact that the annual conference has not

taken action and decided to no longer teach thus and so," is no evidence that the church has not gone away from its former teachings. How about the decision of our Conference on the dress question, is it preached and put into practice? I happen to know several congregations where the elder in charge enforced it, and finally excommunicated members for refusing to adhere to it. What was the result? District meeting sent committees into those congregations and restored them. Can it be the author referred to is ignorant of such circumstances?

I will just refer to a few other matters briefly, and let the readers think the other changes out that have divided the church for themselves.

The salutation: Yes, it is on the "card" too. Is it preached any more? Does the author referred to preach it? Does he write on it? Is it practiced any more as it formerly was? It vanished like a frost before a warm spring sun. The conference did not have to take action to do it, it went.

Oath bound secret societies. That is on the "card" too, but who preaches or writes against them to keep the church instructed? Today the church has many such secret order men among its members. The members opposed to them have

become powerless to discipline

Brother goes to law with brother today; even some of our ministers do it, and the church tolerates it.

The church lost her prestige with the U.S. government during the late war. Why? Because she fails to teach peace principles or because that is not a part of her belief? No, but because she failed to practice it.

Many of our young brethren voluntarily entered the service, and some joined the army before the war. The church never took any action. Could our government believe we are as conscientious as we pretend to be?

Because certain things are on the "card," and better yet, on the pages of Holy Writ, is no evidence that we have not become divided, but exactly the opposite is true

QUESTION ABOUT COMMUNION

A. W. Zeigler

A few tho'ts on the above. I Cor. 11:26 to 32, inclusive. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Two things are evident in this verse: There is no set time, neither number of times in which to partake of the communion. God being all wise well knew just how to put this

command. Next, "Wherefore whosoever shall eat this bread, and drink this cup, unworthily, shall be guilty of the body and blood of the Lord." That sure would be much worse than to miss a communion or two. "But let a man examine himself, and so let him eat of that bread, and drink of that cup." Does this verse mean that we should just think about our brother who we know has aught against us? or does it just mean that we should think of the brother whom we have ought against? or that we should just think of the sin that we committed against God and ourself only? we would hardly think so, according to Mat. 5: 23, 24, "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift."

The same rule will apply if we have ought against our brother. But many professing Christians practically say, just think about these things, and eat. If that would be the case, why did Mat. say what he did? Then where would the unworthy eating come in? So then we must obey Matthew's teaching first, before we can eat worthily. Now then,

when our church taught the doctrines of the Lord, and the discipline of the New Testament, she got along nicely. But at this time when so many of the leaders of the church have set aside so many of God's teachings and taken the world in the church, and leave them do as they please, makes it a critical matter.

At such a time it is well to stand still and see the glory of the Lord. "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this many are weak and sickly among you, and many seep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Now if we eat the communion with those leaders that are setting aside the Lord's teachings, and with those worldly members, we do not only eat damnation to our souls, but we would be bidding them God-speed, and become partaker of their evil deeds.

Now in conclusion I will say, if we read carefully the teaching of the word, we see very plainly that we could not eat worthily in those conditions. If we could, what would hinder us from eating

the communion with any other denomination. For if we can set aside a part of God's word in our own church, and partake of the bread and the wine, then we are doing just what other denominations are doing. So then we need not be surprised when we see our leaders are ready to compromise with other denominations and intermingle with them. "Let us not be deceived for God is not mocked," for what he said, that will he also do.

—1018 Wellington
Waterloo, Iowa

A MATTER OF SUPREME PRIMACY

By Leander Smith

I should like to press upon the consciences of our people, especially the leaders in our churches, a matter of most vital importance at this time. I speak of a greater spiritual awakening in the lives of our members.

During the Five Year Forward Movement campaign we pressed the enlistment, campaigns for money, paying pledges, and neglected the spirituality of our members and as a consequence during this time discussions were waged everywhere. We thought more about evolution than we did regeneration. We discussed fundamentalism and modernism and money-raising and in

the meantime forgot, as we should not have done, to put the emphasis on loyalty to Christ and His Church and spiritual living. The fire of spirituality has been burning very low, and as a result our church has lost her identity, this is a fact that no one can deny.

My soul is distressed, I feel deeply about this matter, I have tried for the last five years to lead my people in a supreme effort to raise their part of the money that our Boards called for.

At the close of this great campaign for money-raising and enlistment I should like to press home upon the hearts and consciences of my dear brethren everywhere the superlative necessity for a great emphasis on spirituality. There are some things we must remember.

One is that the power of God is not purchased with money. "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee." Acts 8:22. Every heart-throb and every pulse-beat of the children of God should be prompted by the Holy Spirit.

Another matter is that the only hope of our churches, schools, orphanages, all our work is that they must be directed and controlled by men

who are filled with the Spirit of the Living God. Without this our churches will be on the scrap-heap sooner or later.

A third matter we must remember, and that is this when we neglect our spirituality we stop the wheels of Christian progress. Church-membership without spirituality becomes static, reactionary. With it, it becomes dynamic, militant, aggressive.

A few suggestions.

1. Let us all put spirituality uppermost and primary.

2. Pray for a worldwide revival beginning in our own hearts, our own churches, our own schools, and our own circles.

3. Restudy man's lost and perilous condition before God, his guilt and endangered destiny without Christ.

4. Put all the gospel kindling wood on the spiritual compassion.

5. Organize a special effort to remove all the objectionable things from our Dear Old Church, that is hindering her spiritual progress.

6. Seek God's Holy Spirit's power and enduement for this great task.

This matter is a cause of supreme primacy.

—P. O. Box 1341,
Myrtle Point, Oregon

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"I entered the chamber of Ecclesiastes, where the voice of the preacher was heard; and into the conservatory of Sharon, and the lily-of-the-valley's sweet-scented spices filled and perfumed my life.

"I entered the business office of Proverbs, and then into the observatory-room of the prophets, where I saw telescopes of various sizes pointing to far-off events, but all concentrated upon the bright and morning Star which was to

rise above the moonlit hills of Judea for our salvation.

"I entered the audience-room of the King of kings, and caught a vision of His glory from the standpoint of Matthew, Mark, Luke and John; passed into the Acts of the Apostles, where the Holy Spirit was doing His work in the formation of the infant church. Then into the correspondence-room, where sat Paul, Peter, James, and John, penning their epistles. I stepped into the throne-room of Revelation, where towered the glittering peaks, and got a vision of the King sitting upon the throne in all His glory, and I cried:

"All hail the power of Jesus' name,
Let angels prostrate fall.
Bring forth the royal diadem,
And crown Him Lord of all!"

SOME TRUTH IN IT, AFTER ALL.

We maintain that the best general-purpose translation of the Bible is the American Standard Revised. We like an occasional passage from Weymouth or Moffatt. We treasure a large number of quotations from the old King James'. But this "American New Testament" which is coming from the University of Chicago press

is the straw in the balance that causes this editorial. To us it is a useless pollution of the English language. It brings the Bible to a level below the common and belittles the message.

We are not alone in this position. In fact, the appearance of the book has caused the pendulum to swing back in favor of the old King James' translation, just the opposite of the effect its friends desired. The editor of the Columbus (O.) Dispatch says:

Many are not convinced that there is any serious difficulty, even for the uneducated to whom the Scriptures must be read by others, in grasping the meaning of the King James' Version. A great number of Bible readers feel that the stately dignity and reverence of the King James' Version has no effective counterpart in any other version of the sacred Book, in whole or in part, ever presented in the English tongue.

The Minneapolis (Minn.) Tribune says:

Its language has filtered into our daily talk to an extent not appreciated except by those who have studied it. The epic, metrical qualities of the King James' Version have made the English Bible dear to millions of English readers—readers who, from the literary point of view, are unlettered and simple. It came to them as the word of God in the voice of God, and it went to their hearts unchecked by quaintness of construction.

Make a few comparisons: "Blessed are they that mourn, for they shall be comforted," says the King James'. Dr. Moffatt's renders this passage, "Blessed the mourners; they will be consoled." Goodspeed's says: "Blessed are the mourners, for they will be consoled."

In rewriting the miracle of stilling the waves, Goodspeed makes Jesus say: "You have so little faith." Compare that, for ease, clearness and force, with the words of King James' Version, "O ye of little faith." What is left of the inspirational quality, "of the quality of appeal, of exalted chiding"?

Says the editor of the St. Louis (Mo.) Globe-Democrat:

Translations later than the King James' Version do not materially alter any of the foundational meanings, and the notion that the New Testament needs a rendering more in accord with the common speech of the present is scholarly nonsense. It is as much of an anachronism to put the Gospels in colloquial American terms of today as it would be to put pants on the twelve apostles.

The danger that the new translation will supersede the King James' Version is so remote, says the editor of the Detroit (Mich.) Free Press, "as to be non-existent."

And—

There is some truth in what these folk say, after all!

—Editorial in The Lookout.

GOD OUR REFUGE.

Psalm 46.

C. M. May be sung to the tune
Solon, Brethren Hymnal, No. 46.

God is our refuge and our
strength,

Our ever present aid,
And therefore though the earth
We will not be afraid;

Though hills beneath the seas
be cast,

Though foaming waters roar,
Yea, though the mighty billows

shake
 The mountains on the shore.
 A river flows whose streams
 make glad
 The city of our God,
 The holy place wherein the
 Lord
 Most High has his abode.
 Since God is in the midst of
 her
 Unmoved her walls shall
 stand,
 For God will be her early help
 When trouble is at hand.
 The nations raged, the king-
 doms moved,
 But when his voice was
 heard
 The troubled earth was stilled
 to peace
 Before his mighty word.
 To utmost ends of all the earth
 He causes war to cease;
 The weapons of the strong de-
 stroyed,
 He makes abiding peace.
 Be still and know that I am
 God,
 O'er all exalted high;
 The subject nations of the
 earth
 My name shall magnify.
 The Lord of Hosts is on our
 side
 Our safety to secure;
 The God of Jacob is for us
 A refuge strong and sure.
 —From Bible Songs No. 4.
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 lication. Used by permission.

THE CHURCH'S DESOLATION.

Well may thy servants mourn, my

God, the Church's desolation;
 The State of Zion calls aloud for grief
 and lamentation:
 Once she was all alive to thee, and
 thousands were converted;
 But now a sad reverse we see—her
 glory is departed.
 Her pastors love to live at ease;
 They covet wealth and honor;
 And while they seek such things as
 these,
 They bring reproach upon her.
 Such worthless objects they pursue,
 Warmly and undiverted;
 The Church they lead, and ruin, too—
 Her glory is departed.
 Her private members walk no more
 As Jesus Christ has thought them:
 Riches and fashion they adore—
 With these the world has bought them
 The christian name they still retain,
 Absurdly and false-hearted;
 And while they in the Church remain,
 Her glory is departed.
 And has religion left the Church,
 Without a trace behind her?
 Where shall I go, where shall I search,
 That I once more may find her?
 Adieu! Ye proud, ye light and gay!
 I'll seek the broken-hearted,
 Who weep when they of Zion say,
 Her glory is departed.
 Some few, like good Elijah, stand
 While thousands have revolted;
 In earnest for the Heavenly stand,
 They never yet have halted.
 With such, religion doth remain,
 For they are not perverted;
 O may they all through them regain
 The glory that's departed.
 Hymn 244, Brethren Hymn book,
 compiled by James Quinter, 1867

Just a few words to our contribu-
 tors. Please write with pen and ink
 or with typewriter and on one side
 of the paper. Then, too, if you can
 not write a legible hand have some
 one else write as you dictate. Your
 son or daughter would perhaps gladly
 write for you. Then too, it is a habit
 of most people to use too many cap-
 itals. Attention to these things will
 be a great help, and fully appreciated
 by the editor and by the printer. To
 illustrate: just recently it took one
 whole hour and a half to decipher,
 edit, and prepare an article of about
 600 words for the printer. It was
 this or rewrite it before the printer
 could use it.

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NO. 10.

"For the Faith Once for All Delivered to the Saints"

THE COMING CONFERENCE

The coming Conference at Winona Lake, Ind., promises to go down in history as one of the most important Conferences ever held by the church. If some changes are made that will be asked for, as indicated by papers that are to be considered, some of the most far reaching influences will result ever known in our history.

It is a matter of interest to note that most of the radical changes that have ever taken place in our church polity have been the result of the ignoring of our Conference rulings on the part of our leaders and men of greatest influence amongst us. This is not saying that all these changes have been for the better or for the worse. But the thot that is most regretable is that those leaders, in defiance of Conference rulings, will continue to ignore and violate those rulings until they develop sentiment strong enough to induce Conference to rescind or change her rulings to such extent as to justify them in their disobedience to her rulings, rather than to be content to wait for Conference to move out in the direction they wish to go, and let the church move

as a body.

Some very radical changes are asked of this Conference to be held at Winona Lake, Ind.

It will be noticed that the paper from Southern Indiana on Giving and Receiving church letters has for its purpose the nullifying of the 1911 Dress Decision. The papers from Idaho and W. Penn. will have to same effect. Then, too, the passage of the paper from Middle Pa. on the wearing of the beard by elders will be a very radical change.

The conditions that make it possible for these papers to be considered in Conference is the result of insubordination, self-will, and disobedience on the part of those to whom we have looked for leadership. They have gone on, unrebuked, in defiance and open rebellion against Conference rulings, some of them two score or more years, until now they feel the time is ripe to ask Conference to justify them in their disobedience. And, another regretable feature of the case is, no difference what action Conference may take, they will continue right on in the same course they have been pursuing; and it will be intensely in-

teresting to hear them plead with Conference and then by their own votes seek to justify themselves in their rebellion and disobedience and get Conference to do likewise.

These leaders to whom we have looked, have betrayed us. And so long as these leaders are kept in the front we may expect the same conditions to prevail.

"My people do not consider," is no less true today than it was in the day of Israel. And until we do wake up and take in the situation, we may expect nothing better in the future.

God once said, "The leaders of my people have erred and they shall all be destroyed." Let us beware. And, "if the blind lead the blind both shall fall into the ditch." We may not yet have fallen, but we are near the brink. And, "let him that thinketh he standeth, take heed lest he fall."

UNITING THE CHURCHES

The effort to have the various denominations combine continues, and perhaps increases in strength. And many of the writers and speakers who favor church union never mention a coming together along New Testament lines. Practically nothing is said about obedience to the Lord. Some who write on the subject go so far as to say very harsh

things about those who do not favor church union as it is being urged these days.

But what men may say does not matter, for we must obey God rather than man. It would be a blessed thing if we could have church union as the early church had, for then the believers were of one mind and spoke the same thing. But how very different it is these days. The denominations differ from one another, and even the members of the same denominations do not speak the same things. A union not based on the teachings of Jesus would do no one any good, and would do many harm, in that in order to unite with others some would have to give up at least a part of the teaching which they have been obeying since they united with their church: they would have to profess to believe what they do not believe and give up and cease to practice what they do believe.

We believe that any such action on the part of a person is sinful; for whatsoever is not of faith is sin, and to deny one's faith is also sin. We must keep our bearings; and there is but one safe Light to follow. Any other light is darkness. In things spiritual the scholars are sometimes more unsafe as guides than are the simple but faithful ones whom they scorn. We have the Lord's own word

for it that it is not the wise and the high who are most safe. And when we have this word why should we worry about the doctrines of men? Men never did and never will save anyone: they are but blind leaders of the blind, for those who follow them and leave their Savior are blind.

Much is said about the waste of effort in keeping up so many denominations. And it is a waste of effort to keep them up. But here again we must keep our bearings. Who is it that wastes effort? Is it the man who tries to hold fast to sound doctrine, or the man who advocates abandoning it in order to have union? If striving to get men to abandon the teaching of our Lord is not wasting effort, we do not know what can be considered such. Most of the people in the days of Elijah and Jeremiah thought these two men were wasting their effort, but that was far from making it so. And the same will be true as long as the world stands: no effort to obey our Master is or can be wasted.

If these men who are so eloquent for church union were half as enthusiastic and eloquent in urging full obedience to the Word of God they would accomplish good instead of evil; for to draw men away from God is evil, no matter

what the declared purpose of those engaging in it may be. We must get it into our minds and hearts, we must teach it to our children as we sit down and as we rise up, that the Lord demands obedience. The man who hears and obeys is like the man who digged deep and laid the foundation of his house upon the rock; he is the wise man, the righteous man, the man who will be saved. And just the opposite must be said of the man who builds his house upon the sands of disobedience.

Each must make his own decision in this matter: your obedience will not save me, and my disobedience will not destroy you, though the example of each may have a great influence on the course of the other. Let us not become confused in considering this matter. We are considering what is necessary to salvation. The Lord Jesus Christ came down from heaven to bring us the Gospel, to open the way by which we may reach heaven. No other man ever was or ever will be commissioned to tell man how to reach heaven: there is but the one name under heaven given among men, whereby we must be saved, if saved at all. That is the teaching of the New Testament; and that teaching we intend to follow.

If men prefer to leave the right path, the only path that leads where we wish to go, they can do so. But we prefer to remain in the path which was trodden by our Teacher. Church union cannot be had without forsaking the safe way; and if we forsake the way of the Lord we have no promise of salvation. We are not considering what is most convenient or pleasant, but what we must do to be saved. The attitude which the church used to hold toward other denominations was much better than the present one, for it was in harmony with the Word, while the present attitude is not. We should like to see church union, the whole world of believers united in obeying the Lord; but church union without this obedience is a curse instead of a blessing: we want none of it. May the Lord keep us faithful through life and at last bring us into the desired haven.

THE HOLY SPIRIT AS A TEACHER

T. S. Fike

"But the Comforter which is the Holy Ghost whom the Father will send in my name he shall teach you all things. And bring to your remembrance all that I said unto you."

One of the difficult and oft repeated things of my life has

been for me to have a proper discernment of the leading of the Spirit and a desire or temptation on my part. "For when I would do good evil is present with me." So that a continual vigilance is necessary. And even then I find myself doing the things I would not. "Take heed that no man deceive you." Self may more likely deceive us than anyone else. "The heart of man is deceitful above everything else and desperately wicked." There was a time when there was no doubt in my mind as to whether the Holy Spirit was leading the "Dunker" church. May I have the same confidence and assurance today? It would be the joy of my life if I could. But when I see confusion, factions, envy, divided sentiment, unbrotherly feelings I have to doubt. When I learn of some of our leading educators and prominent leaders of the church discarding the religious veil or sign of authority to be worn by the woman when she prayers or prophecies, giving as their reason "that it was only Paul's opinion," I have to wonder if it were true that it was Paul's opinion.

May I ask, which would be the safest to follow, Paul's inspired opinion, or the opinion of our modern educators? Which should we accept as the

teaching of the Holy Spirit? I have been informed by two prominent Elders that there are a number of churches in their district that do not observe this apostolic teaching and practice. Not a sister in these congregations that wears this sign of her right or privilege to approach a throne of grace in the presence of her heavenly Father, thereby becoming a dishonor even to Christ her Lord. When I learn of a prominent leader of the Brotherhood, saying to his fellow brother who happened to see things different from his views, "If we had you in our district, we would put the muzzle so tight on you that you would not soon open your mouth again," is it any wonder if we question the leading of the Spirit. When we see the worldward tide that is fast displacing the simple life of our fathers by the latest fashions of the world. "Ephraim hath mixed himself among the people" and become a "cake unturned." Is this not equally true of the church today? When we see the spirit of rivalry even to out do other churches in building the latest in architecture in churches, while the greatest work of the church in missions goes begging, with a large deficit, may we not question the leading

whether it be of the Spirit or not? Is it not time that some definite stand should be taken to check this seeking the friendship of the world?

"Ye adulterers and adulteresses know ye not that the friendship of the world is enmity with God, whosoever therefore will be a friend of the world is the enemy of God." Then our present method (or lack of method) of ministerial work, shall we accept it as the teaching of the Holy Spirit? Then, too, in the placing of pastors in churches where there are from three to five ministers who have done the preaching free. Pay the pastor from twelve hundred to two thousand dollars salary and ask the home or local ministers to at least do half the preaching and other ministerial work at their own expense, and in some instances organize a separate church in the town for the pastor, and ask the other ministers who also live in town to go out in the country and preach and care for these surrounding churches at their own expense. Is it any wonder that hundreds of these faithful shepherds are getting discouraged while many of the churches are dying?

Thurmont, Md.

AN UNPOPULAR SUBJECT

By Home Fornaugh

Is the world of mankind growing better? The optimist says yes, the pessimist says no, perhaps both are right, and wrong. Better in education, agriculture, quick communication, rapid transportation and etc. But who dares to strike against the Bible truth by saying better in Christ's righteousness, better in loving obedience to the commands of the New Testament? Has not the call of God from the Old Testament times down to the present time and even to the end of the age, been a call to loyal obedience? Was not loyal obedience the watch-ward of the Old Testament? Is it not the soul of the New? And will it not be the crucible of the final judgment? Did not God tell Saul through Samuel the prophet that, "Behold, to obey is better than sacrifice"? (1 Samuel 15:22). "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him". (1 John 2:4) Who was guilty of misquoting scripture at the temptation of the Master? Satan, that old perverter. He omitted the clause, "to keep thee in all thy ways." (Psm. 91:11, 12) Today he is walking about as a roaring lion seeking whom he may devour (1 Peter

5:8). And at every given turn of opportunity he is preaching and teaching men that it is as we believe. "All we need to do to be saved, is merely to say, I believe that Jesus Christ is the Son of God, regardless of what the New Testament has to say about obedience to the Word." If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in ten's book." (Rev. 22:18, 19) "But there were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them. And through covetousness shall they with feigned words make merchandise of you." Notice the expression, "they with feigned words make merchandise of you." Think about it folks! Satan transforming wicked men into angels of light posing as preachers and teachers of God's word trafficking in human souls, the most valuable possession in all the world, for personal gain and popularity.

Today how often do we see an article from the press or

hear a sermon from the pulpit on false teaching? The fact is, that in this modern methodage the air is so charged with church federation and unification, that he who dares to lift his voice, or raise his hand, in protest against false teaching is classified as a little "w"—a know-nothing by the modern method agents.

Today has the Church of the Brethren a popular or a whole Gospel? Popular if she does not do her utmost to block the traffic in human souls, the most appalling traffic that exists under the sun. If our teachers (the schoolmen) were to expend but one-half the amount of energy for only one year to block the traffic in human souls, that is spent in trying to educate the world, collegize the ministry and federate the churches who would fathom the result?

False teaching and the traffic in human souls were so paramount, that Christ and the apostles, not merely thought about it, but they talked about it, they wrote about it, they warned us about it, they pointed out and left us the only safe guide, by which we are to determine between the false and the true. Small wonder: for "Satan himself is transformed into an angel of light". (2 Cor. 11:14) Once he was light-bearer in God's realm. (Ezek. 1:5).

How natural it is for him to transform wicked men into angels of light to deceive the very elect if it were possible. Dear reader, you and I can not always rely, lean and swallow what the preachers and teachers tell us today. We must search the scriptures and obey the command, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."

North Manchester, Ind.

Through some fault of the mailing department we were short a number of May 1 Monitors. We feel that the mistake was made in mailing two Monitors to the same address. If you have received two Monitors please mail one of them back so that we can take care of those that were missed. We are sorry that this happened—The Printers.

Announcement.

The first Stockholders' meeting of the Bible Monitor Publishing Company will be held in near Wauseon N. W., Ohio, June 4, 5.

All stockholders who can should attend this meeting, and others who are in sympathy with the Monitor and its mission will be welcomed.

MUSICAL INSTRUMENTS ASSOCIATED WITH WORSHIP

By B. F. Masterson

In an article entitled "Music an Element of Worship," published in a school bulletin we find these words: "all through the scriptures we are commanded to sing unto the Lord; to praise him with harp and trumpet and organ; to speak in psalms and hymns and spiritual songs" That we are commanded all through the scriptures to praise Him with harp and trumpet and organ," is an erroneous assertion and it is lamentable that such finds its way into Brethren literature.

The prophet Amos reproves God's people who are at ease in Zion "that chant to the sound of the viol like David." (Amos 6:1-6) Adam Clarke in his commentary has this to say on this scripture: "I believe that David was not authorized by the Lord to introduce that multitude of musical instruments into the Divine worship of which we read; and I am satisfied that his conduct in this respect is most solemnly reprehended by this prophet; and I further believe that the use of such instruments of music in the Christian church is without sanction, and against the will of God: that

they are subversive of the spirit of true devotion and they are sinful." "Music as a science I esteem and admire, but instruments of music in the house of God I abominate and abhor, this is the abuse of music."

On 1st Chron. 23:5, he has this to say, "David made this distribution of musical instruments according to his own judgment, and from the dictates of his own piety, but it does not appear that he had any positive divine authority for such arrangements."

On 2 Chron. 29:25, Clarke's comments are these: "Moses had not appointed any musical instruments to be used in the divine worship. There was nothing of the kind under the first tabernacle. The trumpets or horns, then used, were not for song, nor for praise; but as we use bells, to give notice to the congregation of what they were callrd to perform. But David did certainly introduce many instruments of music into God's worship, for which we have already seen he was solemnly reprov'd by the prophet Amos (6:1-6)." Here however, the author of this book states, he had the commandment of the prophet Nathan, and Gad, the kings seer; and this is stated to have been the commandment of the Lord by his prophets; but the Syriac and Arabic give this a differ-

ent turn: "Hezekiah appointed the Levites in the house of the Lord, with instruments of music, and the sound of the harps, and with the hymns of David, and the hymns of Gad, the king's prophet; for David sang the praises of the Lord his God as from the mouth of the prophets." "It was by the hand or commandment of the Lord and his prophets that the Levites should praise the Lord; for so the Hebrew text may be understood; and it was by the order of David that so many instruments of music should be introduced into the divine worship. But were it even evident, which it is not, either from this or any place in the sacred writings, that instruments of music were prescribed by divine authority under the law, could this be adduced with any semblance of reason, that they ought to be used in Christian worship? No, the whole spirit, soul and genius, of the Christian religion are against this, and those who know the church of God best and what constitutes its genuine spiritual state, know that these things have been introduced as a substitute for the life and power of religion; and where they prevail most, there is the least of the power of Christianity. Away with such protentious baubles from the worship of that infinite spirit

who requires his followers to worship him in spirit and in truth; for to no such worship are those instruments friendly."

It is claimed by those who favor instrumental music associated with worship, that it is right because David was a man after God's own heart and he praised God with a multitude of instruments, was he greater than the Christ in whom all the types and prophecies of the Old Testament were fulfilled? Is the type greater than the autotype?

If it was commanded all through the Scriptures to praise God with musical instruments, why did not Jesus introduce the use of them in his church? Not a single instance is recorded in the New Testament where either Jesus or his disciples introduced them in church worship. If it is commanded "all through the scriptures" surely Jesus would not have been disobedient to the command, in as much as he was without sin and "did always the things that please the Father"! Are we David's followers under the old or Christ's under the new? It is exceedingly strange that the church failed to use musical instruments until some time in the sixth century, where it was granted at a synod and then not without protest and under papal juris-

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diction, if it is commanded all through the scriptures. Before this time musical instruments were used for amusement exclusively.

It cannot be claimed that the early church people did not know anything about musical instruments or they might have introduced them in church worship, for they were invented by Jubal, before the flood. He was a descendant of Cain which was a worldly race compared with the descendants of Seth, the sons of God. No doubt Paul saw much of it at Athens and other places where the people were worshipping idols, for according to history the use of musical instruments accompanied idol worship and this accords with Bible history. Nebuchadnezzar and his people fell down before the golden

image at the playing of all kinds of musical instruments. It is amazingly strange that Alexander Mack and his colleagues did not discover, in their diligent search of the Bible, "that we are commanded all through the scriptures to praise Him with harp, trumpet and organ." If they would have found it so, they certainly would have introduced it into the new organization, for it is evident that musical instruments were in use in the denominations from which they withdrew because of corruption.

We are not to copy after the form of worship under the old dispensation which was largely superficial, consisting in types and numerous ceremonies leading up to the new which is intensely spiritual, "a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." God is not pleased, short of our personality in worship. To praise the Lord with an instrument made with man's hands, when he himself has made a living organism to praise him that far surpasses every device of man, will surely grieve the Holy Spirit. "The Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed anything.

seeing he giveth to all life, and breath and all things."

Then Paul is consistent in saying, "Sing and make melody in your **hearts** to the Lord." Not with instruments made with man's hands.

In giving direction to conduct public worship, he says, "I will sing with the spirit and I will sing with the understanding also." He means to say he will not sing with an unknown tongue, which he was then discussing. Is there spirit or understanding in an instrument? In the organ which God created there is a possibility of both. But the plea is that the instrument will assist the singers. Why then play it when the congregation is not singing, as a prelude and offertory for instance?

Is it not a fact that the element of worship has been lost to a great extent, among us and entertainment has taken its place?

There is one of two things, the instrument is either played to worship God or to entertain the audience. If it is to entertain the audience, then the church edifice is turned into a play house. If it is to worship God then our worship has come to the low plain of idol worship, for the idol worshiper claims that he worships his god through material things, and not the material thing itself.

The argument is: If one in-

strument played in worship is pleasing to God, more would be all the more pleasing to him, and the result is orchestras and bands are employed. That would be good argument were the basis correct, if not, it is all the more displeasing to God.

The brother also says in his article, "The Book closes finally with the pearly gates of heaven ajar through which there floats out upon us the voice of the harpers harping with their harps and singing the new song of Moses and the Lamb." If the playing on musical instruments in heaven gives us permission to play in worship here, then it also gives us permission to adorn our bodies with gold, for the elders occupied the seats around the throne with crowns of gold on their heads, and Peter and Paul did not know what they were talking about in 1 Tim. 2:9 and 1 Peter 3:3.

—1250 E. 3d Street,
Long Beach, Cal.

The following article on the meaning and place of "hell" appeared in the "Fresno, Calif. Republican" along with a number of other articles by representatives of various churches. Bro. Wine would like to have it appear in the Monitor. So we give him space.—Ed.

JUST HOW CLOSE TO HELL ARE WE?

To the Republican:—When a newspaper will stand as much "fire" as the old Republican has for the past few weeks

without being consumed, it certainly deserves our patronage. It reminds me of the burning bush that Moses saw. And if the editor will kindly find room on the editorial page for these few lines, I will deeply appreciate it.

Why all of this discussion about hell? Men usually discuss the things that most nearly confront them; myself not excluded. It reminds me of two thieves that I read of in Missouri. Just as they came to a realization that the officers were very closely upon their trail, one said to the other: "Let's catch that train! Hell isn't a half mile away." Now is it to be a subsequent conclusion that we, who are attracted just now in mind and thought by this thing hell, are in close proximity to such a monster? I say monster, because whatever it is, it's a big one! And why do I put that question up for a starter? I will tell you why. I have not noticed that anyone in this discussion has yet quoted the following scripture, which, according to good reasoning, will be the first section of hell to which mankind will ever be introduced, if we are not there already: "Upon this rock will I build my church; and the gates of hell shall not prevail against it."

When, therefore, are we, or ever shall we be at the gates of

hell? Is not this scripture of Jesus to be considered prophetic?

Certainly! Then what is the sequel of it? The "carcass" is lying at our very doors! The fact of our divided minds and opinions of what constitutes Christianity; even the apparent lack of knowledge of what this one word hell means! "Is Christ divided? Has light communion with darkness?" So why all of this division on the subject of Christianity? A thing in which the same Bible teaches that even a fool need not err. Are we worse than ofols? To me, this stuff that is rolling in like a flood from the four corners of the earth, called Christianity by the multitudes, which proposes to impound about every religious profession, is the next thing to hell itself! And if it is, it's the "gates"! At least, in my judgment, it is the crime of the ages, and the strongest "sacrificial" insult that could be put under the nostrils of an all-righteous God! "One body, one spirit, one Lord, one faith, one baptism, one God and Father of all who are willing to stand upon the walls of Zion to proclaim (and live it) the everlasting gospel of Jesus Christ to all nations; teaching them to observe all things whatsoever He commanded"; "And if any man comes preaching any less,

let him be accursed!" Hell is the subject! Do you "get" me? But, however, there is a remedy even at that; the prescription of which is found in the last chapter of the Bible:—"And the spirit and the bride say, Come, and let him that heareth say, Come. And let him that is athirst come: and whosoever will, let him take the water of life freely." That is the remedy. And I firmly believe that the hour has struck to take our medicine. However, therefore, I challenge every human being in this world, from the "highest" bigot to the most humble saint, to get down upon your knees with me and cry out from the depths of your heart, Come, Lord Jesus! For He, and He alone, can settle this "hell" question with all of its contradictory elements of conflagration; because He holds the keys! Finally, who ever heard of a bridegroom "coming" before the bride said "Come"? And who ever heard of a pure, loving bride that would not be willing to collect all Christian virtues and cry out, Come, to such a nobleman and prince as Jesus, when she is surrounded entirely by so many false Christs?

Hence my challenge? So now—all together—let us cry out from the depths of our hearts—Even so, come, Lord Jesus,

quickly, and settle this difficulty! Amen!

Yours truly, for the love of truth, justice and mercy.

C. E. Wine,
Reedley, Calif.

WHAT SHALL WE PRAY FOR?

H. E. Miller

We have been made to wonder if the church as a whole has not been praying for the wrong things? Especially when we pray for the evangelization of the world; I for one will say that she has, and with Christ's own words and teaching to prove our stand in the matter, we believe that the Church of the Brethren is today reaping answered prayer, and that to her sorrow, (or damnation?).

How many of us have heard our evangelists, leaders, pastors, etc., and even some of the laity in public prayer, make the petition to God, such as "give us the world for Christ, or help us, oh God, to evangelize the world, and give us (the church) the whole world, ect." Sorry, brethren, the church has got it, (the world). You probably remember the Lord grants us some things to our destruction when we keep continually insisting for them.

Now just take notice the world is consuming what was known as the Brethren church, has swallowed her up to speak,

with worldliness, pride and fashions, and apostasy.

Oh Father, help us to pray for those that should be saved, and not for the world, but to keep us unspotted from the world, while here in the world, and to remove the **world** and **worldly** from the church, and draw his followers closer together. (John 17:9), "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine."

Brethren would it not become us that profess Godliness to pattern after the Christ and his examples, and fashion our prayers after his and according to His teaching, after this manner pray ye. (Matt. 6:9.)

—Route A—Box 162,
Fresno, Cal.

DIGGING DITCHES

Wm. Root

Many of the members of the church today are living in barren deserts. There is no water in any part of the kingdom of satan. Yet many choose to go through the devil's kindom in order to attack—the devil's forces. There is a need for the digging of many ditches in the church today. We need the ditch of meekness through which all our selfishness, pride, and vanity will flow into the land of forgetfulness and be forgotten. When this ditch is

dug there will be no more bobbed haired sisters in the kingdom of Jesus. There will be no more spite and malice to keep a distance between brethren. Those who are shown their sins will no longer become the enemies of those who have shown their sins to them. Meekness and humility will become jewels in the crown of every disciple of Jesus. The digging of this ditch would do wonders in bringing about a reconciliation of the Church of the Brethren. We need this ditch. Let us dig it.

We need the ditch of appreciation for what God and Christ have done for us. When this ditch is dug the love of God will flow into our hearts; church members will no longer be ashamed to tell their friends about the suffering Savior upon the cross, but will talk about their Saviour as freely as they now do about the latest ball game. It takes God's love shed abroad in our hearts to loosen our tongues on the subject of redemption and this love will never be shed abroad in our hearts till the ditch of appreciation (for what God has done for us) is dug. We need the ditch; let us dig it.

We need the ditch of righteousness. When this ditch is dug all the filthiness of the flesh and spirit that is now in the church will flow out of it.

When this ditch is dug the church will have a good report in the world again. When these ditches are all dug, like the Moabite of old, we will see the water in them. We need the ditches. Let us dig them. On page 11 in Monitor of Feb 1, 1925, I asked some questions about communion and a number of replies have been given which I have greatly enjoyed reading. The brother who wrote about Thoughts from the Scripture in Monitor of April 1, 1925, mentioned that if I would give my name and address he would cite me to some congregations that he thought were clean of the things mentioned in my letter. I would be glad to hear from him.

—1106 Main St.,
Great Ben, Kans.

SARCASM

PART I

K. D. Henry

The Greek word for sarcasm means to tear flesh like dogs, to bite the lips in rage, to speak bitterly, to sneer.

In English the word means a keen reproachful expression; a satirical remark uttered with some degree of scorn or contempt; a cutting jest; to ridicule.

The teacher who uses sarcasm in the school room possesses a quality that disqualifies that teacher though he be university graduate, and may

even have written books on teaching. The parent who is sarcastic to boys and girls, especially those who comprehend it, will repent in bitter tears but generally not until the boy or girl has become alienated and that parent has forever lost the respect of that child. There are more homes of loneliness and bitterness and of tears because parents used sarcasm than there are because of discipline. A noted educator and lecturer said what the world needs today is old-fashioned discipline and old-fashioned obedience. Because parents are failing in discipline, children have almost ceased to be obedient and then to restrain children, at least temporarily, parents are but too apt to use sarcasm. The minister who uses sarcasm in his sermons is filled more with the spirit of satan than with the Holy Spirit. The writer who frequently uses sarcasm, especially in referring to those whom he considers inferior to himself in education and culture and position, is certainly not filled with a spirit of helpfulness, but of malice and vindictiveness, forgetting the fact that most of them have come from homes lacking their education and culture and position and also forgetting the fact that the parents of some of them possessed more common sense and sound

judgment than they have acquired with all their education and culture and position. It is a very obvious fact that some of our pastors and writers and leaders are lacking woefully in these very essential qualities—common sense and sound judgment. Of course the writer refers to ministers and leaders and writers in our own church.

The person who is properly disciplined for a fault may suffer physically or even mentally but the parent or teacher who administers proper discipline never loses the respect of the one disciplined. Sarcasm does not effect the physical well being of the individual directly. It goes farther even than the mental makeup, it touches the soul which is often blighted by the pestilent power of sarcasm. Boys and girls have been driven from school never to return because of sarcasm being used by the teacher. Boys and girls have been alienated and driven from home, even cursing father or mother, because of cutting, biting sarcasm used by the parent.

In the Gospel Messenger of Jan. 24 the editor has an article entitled "A Morning at the Goodharts." In this article the editor portrays the home life of a brother and sister of the church who not only live in ease but in luxury and with all of the conveniences of city life,

so this preacher declares, wonder what they thought of him? People who enabled themselves to spend the afternoon and evening of their lives thus, by hard work and good management, not that this course is upheld as being a justifiable one but these Goodharts at least won this ease by personal effort and not by being a pastor at possibly three thousand dollars or more a year, or on an editorial staff, or as a member of some church board, or as a returned missionary at twenty-four hundred dollars a year. And when his year of usefulness are over he is at least partly supported by funds supplied by just such people as the Goodharts. Certainly not by the above mentioned persons for there are too few of them for that purpose.

This minister—by the way, a good many of us are wondering whether this minister wasn't a member of some board sent out as a "spy", an investigator to be more precise—after having enjoyed the hospitality of this home through the night and for breakfast still "hung around" the place seemingly very reluctant to leave "before dinner". To be frank, it is our candid opinion that this minister was on some special business. Was he soliciting funds, some endowment, or interested in the budget

shortage? Certainly it likely was something which he failed to accomplish or he would not have betrayed them after enjoying a night's lodging and two meals.

This "preacher" seems to have found rather much fault with the over-abundance of the dinner—and it certainly was too much even for a board member—and no doubt these good people wondered at the splendid appetite of this "preacher". Isn't it these splendid meals prepared by just such splendid housekeepers as Sister Goodhart that cause some of these "preachers" to gain so in avoirdupois? Judas, one of the twelve, said, why was all this waste? It could have been sold for much and given unto the poor. Not that he cared for the poor but—. Had this "preacher" gotten a thousand or more towards the Budget deficiency, etc., we would hardly have heard of "all this waste" in the dinner service. He admits, however, that his taste is no exception to the rule and he seems to have eaten without any compunction or remorse of conscience.

THE WEDDING GARMENT

Melvin C. Roesch

In Matt. 22:1-14, Jesus spoke a parable unto the people saying "the Kingdom of Heaven is likened unto a certain king, who made a marriage feast for his son" and so on, till we come to where the king came in to view the guests. What did he find?

He found a man who had not on the wedding garment.

We might ask, why was he not supplied with one at the place of the wedding?

Everyone was invited to this feast and were supposed to come prepared for this feast.

He had probably hid his garment like the man hid his talent saying, Lord that art a hard master.

If we get to heaven and are accepted at the marriage feast, we must have on a wedding garment. We will have to prepare here for that feast. We cannot expect to adorn ourselves with the wedding garment after we get there. There must be unity at that feast. We cannot expect to hold unto the world, and still be entertained at the feast.

(Heb. 7:25, 26.) Christ and his followers are separate from sinners. Certainly if we have a Christ-like spirit, that would be partial separaiton, but is that enough? Would it be a

separation if it did not include everything?

When sinners come to the church, they accept the worship as the church directs. It does not unite the world with the church.

(Heb. 13:8) Christ is the "same yesterday, today and forever."

(Col. 2:8), "Take heed lest there shall be any one that maketh spoil of you through

his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

There is certainly no place in the New Testament where Christ teaches that men can follow the world in dress and actions, and still live a Christian life. A person cannot serve two masters.

—McClave, Colo.

Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

Motto: READ, THINK, ACT

OUR MONTHLY TEXT

Come, and let us return unto the Lord. (Hosea 6:1.)

Scripture references: Hos. 6:1-3; 11:7; 14:1, 2, 4; Jer. 8:5; Psal. 119:176; Isa. 53:6; 1 Pet. 2:25; Jer. 3:14, 22; 14:7; 18:11; 25:4, 5; 35:15; 36:2, 3, 7; 50:4-6; Deut. 4:30, 31; 30:8-10; 1 Ki. 8:46-53; 2 Chron. 6:24, 25, 37, 38; Psal. 80:3, 7, 14, 15, 19; Neh. 1:6-9; Jonah 3:10.

O God of hosts, we thee beseech,

Return now unto thine;

Look down from heaven, and behold,

And visit thou this vine.

Turn us again, Lord God of hosts,

Restore us unto thee;

O cause thy face to shine on us,

And saved we then shall be.

—The Psalter.

"My soul has gone too far astray,
My feet too often slip;
Yet, since I've not forgot thy way,
Restore thy wandering sheep."

Daily Readings JUNE

1. Hab. 1
2. Tue.—Hab. 2, 3
3. Wed.—Zeph. 1
4. Thu.—Zeph. 2, 3
5. Fri.—Nah. 1, 2
6. Sat.—Nah. 3
7. Sun.—Acts 10:1-11:18;
Isa 61
8. Mon.—Obadiah
9. Tue.—Hosea 1, 2
10. Wed.—Hosea 3, 4
11. Thu.—Hosea 5, 6
12. Fri.—Hosea 7, 8
13. Sat.—Hosea 9, 10
14. Sun.—Acts 11:19-30; Isa.
12
15. Mon.—Hos. 11, 12
16. Tue.—Hos. 13, 14
17. Wed.—Amos 1, 2
18. Thu.—Amos 3, 4
19. Fri.—Amos 5, 6

20. Sat.—Amos 7, 8
 21. Sun.—Acts 12:1-24; Psal.
 91
 22. Mon.—Amos 9
 23. Tue.—Jonah 1
 24. Wed.—Jonah 2, 3
 25. Thu.—Ezek. 1
 26. Fri.—Ezek. 2, 3
 27. Sat.—Ezek. 4, 5
 28. Sun.—Acts 1:1-14; 2:37,
 38, 41-47; 4:12; Eph. 6:1-
 13; Psal. 98
 29. Mon.—Ezek. 6, 7
 30. Tue.—Ezek. 8, 9.

Habakkuk prophesied during the reign of one of the most wicked kings of Judah. It was just before the captivity that this faithful servant of God cried unto the Lord for the relief of his sin-burdened people. The book concludes with the magnificent psalm of chapter 3, a composition unrivalled for boldness of conception, sublimity of thought and majesty of diction.

Zephaniah was also a prophet of Judah and lived about the same time Habakkuk died. The key-word to his book is "remnant"; the key-verse 3:13. His purpose was to rebuke idolatry, pronounce judgment upon the ungodly and encourage the remnant to faithfulness. The chief characteristics of this book are the unity and harmony of the composition, the grace, energy and dignity of its style, and the rapid and effective alternations of threats and

promises.

Nahum lived a few years later than Micah. He wrote for the Ninevites, his book being a sequel to Jonah's. The key-word is "destruction"; the key-verse, 1:8. This book teaches us that God will utterly destroy the wicked, but will never forsake the righteous. As a poet Nahum occupies a high place in the first rank of Hebrew literature. His style is clear and uninvolved, though pregnant and forcible; his diction sonorous and rhythmical.

Obadiah wrote his prophecy concerning Edom about the time of Judah's final captivity. This book of one chapter shows the wrath of God because of the evil among the heathen. It contains the prediction of the destruction of Edom and the promise of the future restoration of Israel.

Hosea is the first book of the minor prophets. It was written not later than 783 B. C. and is addressed to the kingdom of Israel. The key-word is "return"; the key-verse 6:1. The first part consists of three separate poems, each expressing in a different way the idolatry and apostasy of Israel. These idolators are represented as a faithless wife, who had forsaken her Divine Husband, but is now bidden to return from her backslidings. (See "Our Monthly Text" and references

followings).

Amos was a contemporary of Joel. The key-word to his book is "punishment"; key-verse, 4:12. The chief peculiarity of his style consists in the number of allusions to natural objects and agricultural occupations, as might be expected from the early life of the author.

—Foregoing notes on prophetic book compiled the book "Genesis to Revelation" and Smith's Bible Dictionary.

"**The Mission** upon which the prophet **Jonah** was sent and the results of his preaching afford an excellent basis for a missionary lesson. There are other lessons presented in the life and character of the prophet which are practical and helpful, but for today the great truth to be emphasized in God's interest in the salvation of all people. * * *

While some regard the Book of Jonah as an allegory or a parable, the character of the writing, and the references to the prophet, both in the Old Testament and in the New, present ample evidence that the book is historical (2 Ki. 14:25; Matt. 12:39-41; Luke 11:29, 30). The miraculous preservation of the prophet when thrown overboard during the storm on his attempted journey to Tarshish, has staggered some people, yet without proper reason. Sea-monsters, for that is the meaning of the word translated "great fish"

or "whale", are found in the Mediterranean, capable of swallowing a man or even a horse. The preservation of Jonah's life for the three days, from the time the fish swallowed him until he was cast upon the shore, was a miracle, and the story should by no means be discredited on that account."

—David S. Warner in Arnold's S. S. Commentary for 1915.

THE WORLD'S BIBLE

Christ has no hands but our hands

To do his work today;
He has no feet but our feet,
To lead men in his way;
He has no tongues but our tongues,

To tell men how he died;
He has no help but our help,
To bring them to his side.

We are the only Bible,
The careless world will read;
We are the sinner's Gospel,
We are the scoffer's creed;
We are the Lord's last message
Given in deed and word;

What if the type is crooked?
What if the print is blurred?

What if our hands are busy
With other work than his?
What if our feet are walking
Where sin's allurements is?
What if our tongues are speaking
Of things his lips would
spurn?

How can we hope to help him
And hasten his return?

—Annie Johnson Flint.

BIBLE MONITOR

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NO. 11.

"For the Faith Once for All Delivered to the Saints"

A COMMON OBJECTIVE

To the many friends and sympathizers who are so nobly coming to see the need and are assisting in the mission of the "Monitor" and the principles for which it stands we have somewhat to say.

That there is a growing need of something being done in the field undertaken by the Monitor, is now a generally conceded fact by those to whom the principles of our spiritual mother, the church, are dear.

Many of our faithful members lament the hurtful innovations that are being introduced into our church life and the grievous departures from our established tenets as handed down from the fathers. The feeling is quite general throughout our brotherhood that something, somehow, must be done to counteract the radical transition that is coming into our church life and to preserve the identity of the church which has meant so much to them and for the spiritual prosperity of which they have labored so earnestly and for which they have so fully and so freely sacrificed that she might continue to be the chaste virgin of Christ and the habita-

tion of the Holy Spirit in this sinful world, and a beacon light to the way-worn pilgrim. Many have been the suggestions as to the "something" to be done and the "how" of doing it, and as a matter to be expected, our minds are not a unit in the matter.

Now what we want specifically to say is, that it is of the utmost importance that we have a common objective set before us and that we all work together in harmony to bring about the accomplishment of that objective.

Then, too, the method by which this is to be undertaken should be well understood so that all can work in unison and thus conserve our power and influence in our effort to reach the desired end. The "Monitor" being the pioneer in the venture, deemed it wise to lay down certain principles in concise form, upon which to base an effort at reform, and which it was felt would be worthy our effort to maintain.

These principles were embodied in a paper denominated the "Declaration of Principles". This Declaration was adopted by the two meetings of the Monitor family previously

held, thus being recognized as a common objective as a basis of action.

To this Declaration the Monitor stood unequivacally committed until it was taken over by our Publishing Company at our last meeting. Now that we are under the direction of this Company, if any changes in its policy are to be made they should be clearly and specifically stated so that we may still have a common objective and all work to the same end.

As to the method, in that also, we should understand ourselves and one another. We should be greatly handicapped and our efforts crippled if we go about the work in a haphazard way or in our several single ways. In short, if we have a method of procedure, let us state it clearly, or at least, clearly understand it, so we can work harmoniously. Copies of the Declaration will be on hand for free distribution at our meeting near Wauseon, Ohio, June 4, 5. Secure one on arrival, read it, study it, and if it is not what we want, let us fix up something that is.

We can not afford to go at our work blindly, no one knowing whither we are headed, or what we are seeking to accomplish. We must understand ourselves, our objective, and our method. if we expect to accomplish any definite results.

LOST CONFIDENCE—IS IT JUSTIFIABLE?

Joseph W. Smith

The above question I have heard discussed considerably of late, both pro and con, some taking the position that it is not justifiable, others that it is.

Now I do not purpose to bring out all the facts that might be pointed out in regard to this question, but I have been impressed with a few things of late that I wish to mention; and then I will leave the reader to be his own judge.

Not so long ago I heard a Brethren minister (elder) discuss this question at some length, taking the position that it was wrong to lose confidence under almost any circumstances, also arguing that the Savior never lost confidence in the people, even carrying the thought so far as to say that the Savior did not lose confidence in Peter even when he denied him; but please notice, that this preacher did not qualify his statement and say upon what terms the Savior took Peter into his confidence; and I wonder how it would have worked if Peter had done as many of us do nowadays when we do wrong, justifying ourselves instead of repenting like Peter.

How about the Savior keeping confidence with the Scribes

and Pharasees, when he called them hypocrites, whited sepulchers and in St. John 17:14 the Savior says, "ye are my friends if ye do whatsoever I command you", and I think this is a very good way to keep confidence with the Lord.

Another thing that has impressed me much of late, is the much peace talk you hear; yes, some, even professed Christians are getting so peaceable that they are making poace with the world and the devil, thereby bringing much worldliness into the church, lowering its standard of power and influence for good in the world.

In Jeremiah 8:11 we have this: "For they have healed the hurt of the daughter of my people slightly, saying, peace, peace, when there is no peace", and I think this fits real well, some of the peace talk we hear nowadays; I know very well that in Romans 12:18 it says, "If it be possible, as much as lieth in you, live peaceably with all men" this simply spells duty to GOD first"; and I also know that in 1st Thes. 5:14 after giving some other teaching, it says, "and be at peace among yourselves", and this will be quite possible when the right conditions prevail; but it seems that so many of so-culled Christians, have lost sight of the fact that this is an age of contest

between right and wrong, and these have nothing in common. In Matt. 10:34 the Savior says, "think not that I am come to send peace on earth: I came not to send peace, but a sword".

What is the teaching we are to get from this? I think it is simply this: the Savior came into this world, and set up a high standard of righteousness, and the devil has been doing all in his power ever since to overthrow it. He made his first attempt in the temptations in the wilderness, and has been on the job ever since, and will be, so long as he is still unbound. How glad we can be that he did not succeed in overthrowing our Savior, but it seems from appearances that he is succeeding quite well, with many of our modern Christians.

The writer, a short time ago, was in a called Sunday school meeting (of the officials and teachers) where the Elder present, with some pains and at considerable length, was giving instruction to a young sister, (who has charge of the primary department) as to the best way to teach the little tots; and in his talk, he brought out the fact that it is claimed that the little ones get at least 75 per cent of their first lessons through the sense of sight, by pictures, object lessons, etc.;

but this same preacher was blind or at least indifferent to the fact, that right there before him sat the real live object lesson, with bobbed hair, low necked dress, sleeves above the elbows, rings on several fingers, wristlet on one wrist that if it was not gold, it looked like it. And now I shall mention in this connection, another thing along the same line, which happened just a short time before, with a Brethren minister, in a sermon which he preached in our church; when he made the unqualified statement, that "there is nothing in the clothes we wear", and his appearance verified his statement; and I am wondering what we are to expect, in the future from such conditions.

Next I wish to speak of some other pictures, and object lessons we have been seeing of late years. These may come rather close to home to some of us, but facts are facts, and we might as well face them now as some time later; the first that I will mention, is some of the pictures of departed ones, and out going missionaries that have appeared in the Messenger, and Missionary Visitor of late years; the only way any one could recognize them as members was by what was said about them.

I will now refer to some other object-lessons I have seen in

late years; the first that I remember was about 10 years ago, in North Manchester, Ind. An outgoing missionary was to give a farewell address, and how do you think she looked when she appeared — fairly rustling in silk and satin. I was shocked, I could not help but think: what! going over to show those India people how to dress in fine clothes?

About a year ago, there was a quartette of members here from Bethany, in the interest of the Mission cause: Am sorry to say, that one of those sisters looked more as though she belonged to the vaudeville, or stage than an outgoing Missionary.

Another thing I shall call attention to, is to what is going on among some of our wealthy churches, where thousands of dollars are being spent for architectural display, such as spires, highly colored windows, in which we are told, are mock figures of the Christ. In Hosea 8:14, we have this: "For Israel hath forgotten his maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will send a fire upon his cities, and shall devour the palaces thereof." In 1st Cor. 3:16 we have this: "Know ye not that ye are the temple of GOD, and that the Spirit of GOD dwelleth in you?" giving us

the fact that it is in our bodies that he desires to dwell, more than in fine church houses: and herein lies one of the causes of our missionary deficit, which we hear so much about nowadays.

I do not quite agree with Bro. Early in his article of a few weeks ago, in which he said the cause of the lack, was that we do not have the burden of souls at heart as we should, this I presume is largely true, but I believe the above, and lack of confidence, has much to do with it too. In one of the Beatitudes, the Savior says: "Blessed are the poor in Spirit"; and in Matt. 11:5 the Savior first speaks of other things, and then says, "the poor have the Gospel preached to them", giving us the fact, that it does not require the learned to interpret the Gospel, and you remember how it was when Christ was here: the learned scribes and Pharisees had spoiled the Jewish economy; so much so that the Savior told them that they were teaching for doctrines the commandments of men: and you know that history always repeats itself.

—Woodland, Mich.

THE CHRISTIAN'S BANK

L have a never failing Bank,
A more than earthly store;

No earthly bank is half so rich;
How then can I be poor?

Tis when my stock is spent and
gone,

And I without a groat,
I'm glad to hasten to my Bank
To get a little note.

Sometimes my Banker smiling,
says

"Why don't you oftener
come?"

And when you draw a little
note

Why not a larger sum?

"Why live so niggardly and
poor?"

Your Bank contains a plenty.
Why come and take a one-
pound note

When you might have a
twenty?

"Yes: twenty-thousand, ten
times told

Is but a trifling sum
To what your Father has laid
up:

Secure in God His Son."

Since then my Banker is so
rich,

I have no cause to borrow:
I'll live upon my cash today
And draw on Him tomorrow.

I've been a thousand times be-
fore

And never was rejected;
Sometimes my Banker gives
me more

Than asked for, or expected.

Sometimes I felt a little proud,
 I managed things so clever;
 But ah! before the day was
 gone

I felt as poor as ever.

I know my Bank can never
 fail;

It's funds, always the same;
 The firm, "Three persons in
 one God:"

"Jehovah" is His name.

Should all the banks in Britain
 break,

The Bank of England smash,
 Bring me your note on Zion's
 Bank,

You'll surely get your cash.

And, if you have but one small
 note

Fear not to bring it in:
 Come boldly to the throne of
 grace:

The Banker is within.

All forged notes will be re-
 fused,

Man's merits be rejected;
 There's not a single note will
 pass

That God has not accepted.

There's none but those beloved
 of God,

Redeemed by precious blood,
 That ever had a note to bring:
 These are the gifts of God.

Though thousands often say
 They have no notes at all:
 Because they feel the plague of
 sin,

So ruined by the fall.

This Bank is full of precious
 notes

All signed and sealed and
 free;

Though many a ransomed
 soul may say

"There is not one for me."

Basé unbelief will lead the most
 To say what is not true:

I tell all souls who feel they're
 lost,

These notes belong to you.

The leper had a little note:

"Lord if you will you can,"
 The Banker cashed this little
 note,

And healed the sickly man.

We read of one young man in-
 deed,

Whose riches did abound:
 But in the Banker's book of
 grace,

His name was never found.

But see the wrecked, dying
 thief

Hung by the Banker's side!
 He cried, "Dear Lord, remem-
 ber me:"

He got his cash, and died.

The above poem written by an old
 minister over sixty years ago.

—Selected.

DECEITFUL SHEPHERDS

D. F. Lepley

It may seem remarkably
 strange, that so soon, perhaps
 only a few weeks, after the Day
 of Pentecost during a period

when the Spirit of God was so wonderfully manifesting himself among men, that professors of Christianity should try to deceive the church in order to promote their own glory.

But the most remarkable thing about this episode, was the swift and terrible retribution that was visited upon Ananias and his wife for their deception.

The fact that deceivers tried to get into the church, even at that early date, is not to be wondered at when we think of two other terrible facts:

First—That sin abounds in the hearts of men and that they are susceptible to temptations.

Second—That the greater the manifestation of the Spirit of God among men, the more powerfully the devil exerts himself to frustrate and hinder God's work through deceitful, selfish and ambitious men.

Among the many new Samaritan converts there was "Simon the Sorcerer", who coveted money and was willing to pay money for power to work miracles.

There are professors of Christianity like him in the church today.

Only about fifteen years after "the day of Pentecost" so many deceivers had already gotten into the Jerusalem church that the Apostle James,

Christ's brother, had to warn them of their evils in his scathing letter to the churches.

Five or six years later, deceitful leaders tried to drive Paul out of the church which he had established in Thessalonica, after they had led his people astray.

And just a few years later deceiving leaders had so upset the churches at Galatia that they were almost willing to deny Christ, the hope of their salvation, and to crush Paul the Shepherd who had established them in the Gospel. Deceitful shepherds had well nigh destroyed the flock.

About the same time proud and vain glorious leaders had taken charge of the Church at Corinth and had tolerated and encouraged about every vice and every carnal and worldly thing, in the church, that sinful men were heir to. And I am wondering where, in religious literature, you will find a more scathing condemnation, of sin in the church, and of sinful leaders, than you find recorded in Paul's letters to the Churches at Galacia, at Corinth and at Ephesus, in his efforts to rebuke carnality and sin as he found it there.

And yet conditions there were not any worse, if as bad, as can be found in many of the prominent churches of today, and which things are condoned.

by their faithless shepherds.

And the one who dares to raise a protesting voice against such sinful conditions in high places is threatened with expulsion from the church, by those faithless leaders who have promised God to keep the Church of Jesus Christ clean and pure.

Of like character were the false, power loving shepherds that usurped the leadership of the early church, during the first hundred and more years of her existence, and so encumbered her with formalism, ritualism, worldliness and machinery, that she had practically died spiritually, and thereby laid the foundation for the great apostacy and the dark ages that followed.

After nearly fourteen hundred years of travail in darkness and obscurity, through persecution and fire and blood, the church again emerged clean and fit for the Master's service.

She was again ready to witness to the truth of her name—(Ekklesia)—“that which is called out”—(from the world) God's “Peculiar Treasure”.

But what has time wrought?

Oh! The blight of sin! when once it is allowed to enter the human heart.

How it poisons and cankers, and eats its way into the inner vitals until the very life is

destroyed.

By what insidious and deceptive ways the devil works to accomplish his hellish purposes.

Thus he has worked in the heart of our church for many years, here a little, there a little, quietly, powerfully, through the minds and lives of ambitious and power loving professors of Christianity, who work their way into the leadership of large churches by promises of “liberality” to the flock—“no matter what the ‘minutes’ say”; no matter what they used to do when they did not know any better, no matter what these old croakers that still live here and there may have to say.”

“**You** are not going to be ruled by **them**,”—or promises of a similar tenor, are the levers and the means by which these devil inspired shepherds work their way into leadership and power in our church.

The greatest tragedy of it all is that in many instances both the shepherd and his flock feel that they are actually serving God, and do not know that they are “wretched and miserable, poor and blind and naked”, while they are deceived with the thought that “they are rich and lack nothing”. “Blind guides leading the blind.”

But not all of these deceiving shepherds are blind. They know the truth. They care not for the flock, but only for self and power, and their purpose is to crush all those who dare to cross their pathway, or those who would hinder them in the execution of their plans.

Oh! God, give us men in these trying days!

Oh! how the church needs men today! Men of faith, men of courage, men loyal to God and the church to their very heart's core.

Men like "Daniel"; who are willing to stand alone, if need be, and face unflinchingly the fire brands of a flaming hell to save our church from division, disintegration, and wreck and ruin.

Men like Isaah, and Jeremiah, and Joel, men of God, with courage to cry out and to stand out against sin in the high places, men who are willing, for Christ's sake, to endure and to suffer, if need be, that the truth shall not perish from the earth.

Oh! God give us men!

—Connellsville, Pa.

SOUND DOCTRINE

L. I. Moss

Sound doctrine is what we need. Titus 2:1 says, "but speak thou the things which befit sound doctrine." By sound doctrine are meant things true to the word of God.

Some part of the Bible does not mean one thing to me and a different thing to you, but you and I must learn what God means and accept it as sound doctrine.

When we talk about the doctrine of the atonement we must get what the Book teaches and it will be sound doctrine.

When we talk about the doctrine of Baptism, if I say immersion is baptism, another says sprinkling is baptism, another pouring, and some believe in infant baptism. Can they all be sound doctrine? Surely not, we must take the Bible.

Paul commands Timothy in 2 Tim. 4:2 to preach the word. Why? Because the time would come when "they will not endure sound doctrine". By this the word of God was admitted to be sound doctrine.

And they will not "endure sound doctrine" or the "word".

If they do not want the word what do they want? Listen to the latter part of verse 3. They, —WHO? Those who will not endure the word—"will heap to themselves teachers after their own lusts". If they do not want the word they will look for teachers (preachers and Elders) who will give them what they want.

If they don't want the

(Continued on Page 11)

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L. I. Moss, Fayette, Ohio, Secretary, to whom all applications for stock should be made.

B. E. Kesler, Poplar Bluff, Missouri, Editor and Manager, to who all subscriptions should be sent.

WHAT THEY SAY

"The Bible Monitor has taken me from a state of indecision and insecurity and I feel that it has set me on the road that leads to eternal life and I thank God and you for it."

We thank God too, for what by his grace, and help, the Monitor is doing.

"We are taking new courage in knowing that there are still God-fearing men upholding the way of righteousness and truth, and the mission of the 'Monitor' in leading us in the way the Spirit led our forefathers. We can only rest assured that great and lasting good is being accomplished by your efforts."

Thank God for the new courage and the good that is being accomplished thru the "Monitor".

"I certainly appreciate the visits of the 'Monitor' and would not want to miss them."

Well, we are glad you appreciate them and hope you miss none.

"Please find enclosed \$10.00 for which please send the 'Bible Monitor' to addresses below."

Thank you, and the Monitor is now making its regular visits to the parties named, and we hope they enjoy the Monitor as the donor does. U. R. next, go thou and do likewise. Of the many compliments in our desk let these suffice.

"I like the Monitor more and more. It carries the old gospel ring. I am glad God has found men who will teach and uphold his word, not only in word but in practice. It is to be regretted that so many of our ministers are fashioning themselves after order of Catholic priests and other fashionable men. Then, too, it is a pity so many of our plainly attired members when entering college, on leaving college are as fashionably attired as any other people. I really feel unsafe

to encourage such conduct by communing with the bobbed haired who have shorn away their 'glory'—the hair,—and the fashionably attired members and especially the worldly attired ministers who officiate at love feasts where lodge men are admitted and in our city church K. K. K.'s are also held in fellowship and sit at the communion table."

This brother laments the shortage in mission funds "because of things the colleges and some missionaries are doing", and that good sisters at the wash tub are expected to help pay missionaries who are not faithful and loyal. Then, too, he sees "hireling ministers jumping round and looking for places more to their liking and the pay is better". Too bad such conditions exist. Who will offer a practical remedy?

SOUND DOCTRINE

(Continued from Page 9)

word what do they want? Look at verse 4. They turn aside from the truth (the word of God) to fables. So they want pastors and elders who have fables and not the truth to give them.

Paul told Timothy this time would come. Dear readers, do you think this time has come? I do, I think we are right in

this time now. What is the most pleasing to many of our churches? Real plain gospel preaching or something else? Many of our people want lots of entertainments or as one evangelist put it "lots of fun."

I read a note in one of our papers not long ago from one of our leaders, which said "our young people did not need so much preaching, but lots of places to have a good social time."

In many of our churches when a new pastor is located, his success is not measured by his gospel preaching, but by the number of new "movements" he can get started, in the social circles, such as banquets, an orchestra or anything new in the social circles.

Many of their sermons are void of Bible doctrines; and, really, he would not dare preach the truth or it would condemn his other activities. Then the church has rejected the truth, and wants fables.

They pay him a salary to preach fables to satisfy their carnal mind, and if he fails to do this they will let him move on and look for an up-to-date pastor.

—Fayette, Ohio.

SHOULD THE CHURCH DISCIPLINE HER MEMBERS ON ADORNMENT?

By J. F. Britton

This topic was assigned to the writer in the Bible Conference, Nokesville, Virginia, Dec. 27, 1924-Jan. 4, 1925, but as the conference was brought to a close by the unusual snow storm the last night of the old year, this topic did not get before the conference. This has led me to revise it, for the "Monitor".

I want to preface the topic by two instances: Some years ago a certain preacher asked permission to preach in one of our churches; some of the brethren asked him what he was going to preach. He said he was going to preach the Gospel. Then he was asked what he would do with the gold question; he said, "I'll get around that somehow."

A young lawyer once asked an old experienced attorney the secret of success in the practice of law. The reply was: "when you have a case that has lots of evidence and not much law, talk evidence, hold up your evidence; when you have a case with more law than evidence, then hold up the law, plead law." The young lawyer then asked about a case having little or no evidence or law.

The answer was, "Talk around it". It occurs to the writer that that is just what many of our leaders, elders and pastors have been doing; they have been prevaricating and talking around this vital and essential requisite, discipline, until we have almost lost our church decorum.

Does the Gospel of Jesus Christ say anything about discipline? Does the Gospel say anything about adornment? We might ask the question should the church preach and teach faith, repentance, and baptism, or any other Gospel requisite? I answer in the affirmative, and substantiate it by the authority of the Gospel. First, the church has the inherent right to discipline her members in conduct and adornment, and, Second, the church has this inherent right by virtue of her organization as the body of Christ; Third, Jesus said, "Tell it to the church". This proves that the church has her authority from Christ. Fourth, we have Jesus as an example for discipline: "And he went down with them, and came to Nazareth, and was subject unto them". (Luke 2:51) Jesus said, "The Father hath not left me alone; for I do always those things that please him." (John 8:29) Fifth, the church has a right to discipline her members; by apostolic command.

(See 1 Cor. 5:1-7) Paul said: "I keep under my body and bring it under subjection, lest that by any means, when I have preached to others, I myself should be a castaway." (1 Cor. 9:27.) And again Paul says, "For if ye live after the flesh ye shall die, but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the spirit of God they are the sons of God." (Rom. 8:13, 14) Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence and covetousness, which is idolatry: For which things sake the wrath of God cometh on the children of disobedience." (Col. 3:5, 6) These scriptures, with many others, substantiate the fact beyond all refutation that the church has the inherent right to discipline her members in her faith, practice and Gospel decorum.

The word discipline is defined by Webster as follows: "Mental or moral training; education; subjecting to control; chastisement; to train to obedience or efficiency; regulate, etc." Hence we have in the gospel, by virtue of discipline seven indispensable requisites to a full-fledged, rounded out Christian

Suppose the railroads and

the banks would become remiss and negligent in their rules with their employees, who would want to risk their lives with the railroads, or their money with the banks?

Adornment.

We turn to the law and testimony of the Gospel: "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array, but which becometh women professing godliness, with good works." (1 Tim. 2:8, 9) "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." (1 Peter 3:3, 4) "Wherefore take unto you the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the Gospel of peace; above all taking the

shield of faith, wherewith ye shall be able to quence all the fiery darts of he wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." (Eph. 6:13-17.) These citations, with many others, set forth in unmistakable terms the true Christian's regalia, paraphernalia and adornment.

There are three reasons why the Church should discipline her members. First, because it is a strong evidence of her faith, loyalty and obedience to Christ. Second, it is a means of conserving Gospel economics, refinement and modesty in Gospel apparel. Third, it is an agency through which the church fosters a high standard of Christian character and excellency for Christ to a "present to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. 5:27.) Let us hear the conclusion of the whole matter: "Fear God and keep his commandments, for this is the whole duty of man." (Eccl. 12:13.) "And why call ye me Lord, Lord, and do not the things which I say." (Luke 6:46.) And again Jesus said, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father which is in Heav-

en." (Matt. 7:21.) (Read to end of chapter.) And like Mary of old, let us secure that good part that shall never be taken away.

—Vienna, Va.

THIS IS THE LATEST

We are told of an Easter program in one of our churches in which a secret order drill formed a part. A fashionably dressed girl of 12 or 14 played the violin to everything that was sung by the choir. The Secretary of one of our Gen. Boards and two members of the Gen. M. B. were present. None of them said anything against the performance. Some sisters had bobbed hair and no caps, dresses gayly decorated with ornaments including the pastor's wife with a long strand of beads.

What would those folks do and what would Jesus say, should he suddenly come upon such unholy performances?

SARCASM

PART II

K. D. Henry

From time immemorial it seems to have been customary to make some special preparation for the "man of God". In Genesis we read of three men of God visiting Abraham and Abraham seems to have also supplied an overabundance of food. Cakes were made of three measures of fine meal, a calf

was killed and prepared, and also butter and milk gotten, and all this set before the three men of God. Rather much, wasn't it?

This Bro. and Sister Goodhart are only indirectly interested in the needs of the church—so this “preacher” says. They, in a sense, deplore the fact that there is a deficiency in the Budget, that the Mission Board is short of funds, that there are destitute people at home and abroad, etc., but they never give except out of the small sum they happen to have in their pockets and that, after supplying their needs and desires and luxuries, is always little enough. Isn't it rather uncanny to have these very observant “preachers” about? This astute “preacher” is able to see through flesh and blood and read the inmost thoughts of the Goodharts, at least so he assures us. If the Goodharts were to express their thoughts on the “preacher” and have them published on the front page of the Messenger, we are made to wonder what stir, what astonishment, yea what indignation it would arouse in the minds of these “preachers”. But there is no danger of this occurring. This first page belongs to the editor and his very intimate “preacher” friends. On this page he can belittle, sneer at, or ridicule, of

course always back of his hand, veiled as it were so the common people for whom it is meant can't comprehend it so easily. These editorials and other “notes” in a sense are a sort of secret code for these “preachers”. Through these they are more or less able to feel the pulse of the Brotherhood.

The editor says, “The only apparent ripple on the quiet lives of these good people is the worldward drift of the church, as they see it. They are worried not a little about this, though they seem blissfully unconscious of the fact that they themselves are occupying next to the choicest seat in the middle of the boat, and enjoying their part of the ride immensely. For worldliness means to them the craving of silly young girls for some useless or showy article of personal adornment. Or the craze of wild-natured young folks generally for questionable amusement.”

The editor declares the Goodharts are typical of many and that they are drifting rapidly worldward. We—the common members who do not stress our education, or culture, or position—do not fault the young quite as much as the editor would have the church believe. They harp so continually on this to pervert judgment. We,

however, do lay the blame upon those who are responsible for these conditions and the fault does largely lie with our so-called leaders. Take for instance, the question, "The Granting and Receiving of Certificates" which was before the Annual Conference last year, almost without exception it was championed by College Presidents and Pastors and Board Members; in fact, the leaders of the Church. Of course this question failed to pass. But questions like this one—questions that tend to looseness—and in addition the loose interpretations of Annual Meeting Decisions of the past are the things which are causing the church to drift rapidly worldward.

The editor further says, "It reminds us so forcibly of some things Jesus said about notes and beams and gnats and camels." We heartily agree with the editor and we are also thoroughly convinced that some of our leaders have the beams in their eyes and swallow the camels. Christ said,

"ye blind guides, which strain at a gnat, and swallow a camel." Christ here spoke to guides or leaders and not to the common or lay people. Christ certainly condemns the wrong in the lives of the lay members but how much more severely in the lives of those who lead and direct.

The editor concludes by saying, "It also shows that we have much to learn about the meaning of such fine words as simplicity, obedience, church loyalty, sound doctrine and whole gospel."

We all humbly admit that this is true. May the Lord haste the day when all of us—leaders and the led—may practice simplicity and obedience and church loyalty and sound doctrine. But let not those "higher up" expect loyalty to them—they term it church loyalty—when they so flagrantly disregard simplicity, obedience to God's word, and sound doctrine.

We should obey God rather than man.

—Thomasville, Pa.

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Motto: READ, THINK, ACT

Ezekiel

Ezekiel and Daniel were the two great prophets of the captivity. (See classified list of the prophets in the Monitor for

January 15).

"While for eighteen or twenty years Nebuchadnezzar was getting hold on Judah, two

prophets were faithfully pleading with the people for loyalty. Jeremiah was in Jerusalem doing all he could to stay the hand of wickedness and thus hold off the coming bondage. (Jer. 32:36), and during the same time Ezekiel, a young prophet, was faithful to his trust among the early captives of Babylonia (Ezek. 4, 5, 6).”—Training the Sunday School Teacher, p. 53.

“The first part of his prophecy is devoted to the proclamation of the coming destruction of the nation. He is unsparing in his denunciation of the wickedness of God’s chosen people, and vividly foretells their doom. The first twenty-four chapters of the book are taken up with prophecies of this kind. The prophet utters predictions of the restoration of Israel in the subsequent chapters. . . . His prophecies are given in the form of visions, which are explained and applied. The first three chapters of Ezekiel have to do with the prophet’s call to his work, his appointment to his field and the giving of the message. As Isaiah received a vision of the Lord and preparation for his work (Isa. 6:1-7), so Ezekiel had a vision of the glory of the Lord under the figure of

a man sitting upon a throne, upborne by the four winged living creatures and the swift moving chariot (Ezek. 1:4-28), and was given directions as to the purpose and difficulties of his mission (2:1-8). Ezekiel’s language is highly figuration and poetic, and his prophecy is to the Old Testament what the Revelation of John is to the New.”

—David S. Warner in
Arnold’s S. S. Commentary
for 1911.

The Mission of the Prophets.

God has not withdrawn himself from his people in any age. From the time of his call of Abraham to be the head of a nation peculiarly his own he made known from time to time his will concerning his chosen people. The great revelation of himself made to man through Moses formed a foundation upon which succeeding revelations were based. The people could not endure the appearance of God himself, hence he made known his will to man by using men as his messengers. . . . “Though the prophet was an immediate organ of Jehovah, yet he was to begin with Moses, and continue the revelation given to him, thus always keeping alive the communication between Jehovah and his

people, in whose midst he dwells and moves, while the absence of prophecy was a sign that Jehovah had retired from his people.' The prophet's office then was peculiar. He was directly called of God to perform a distinctive work. The call was so clear that he had no uncertainty as to his duty. Not only was the call unmistakably clear, but his relation to God was such that he could receive with exactness the messages given to him for his people. He spoke to the people in the place of God. The messages they received from the prophets were God's words to them.

Although the prophet was divinely called to perform a definite mission, and that mission was for the benefit of the people to whom he was sent, it not unfrequently occurred that the prophet's greatest difficulty arose from those whom God would keep through him. Sometimes the prophet's message was a stern rebuke to a king, and the king, failing to recognize him as simply a servant of the Lord with no responsibility as to the nature of the message, persecuted the prophet, placing him in prison or even putting him to death, thinking that he might thus destroy the force of the message. The prophet was at times sent with a message to those

who would give no heed to his words. Such a mission would be discouraging indeed to the prophet, if he did not realize that his only responsibility was to deliver the message faithfully and fully.

The great mission of the prophets was to direct the people in the right way. Messages were sent in reproof and warning. When king and people were going astray, the Lord did not leave them unrebuked. His love for them was too great to admit of his allowing them to go unwarned to their destruction. When Ahab was guilty of the grossest idolatry and of murderous covetousness, Jehovah had a rugged, faithful and fearless Elijah to rebuke him for his wickedness. That prophet came unannounced from apparent obscurity into the most prominent place in the kingdom of Israel in Ahab's time, and, having finished his work, was taken with lofty honors by a whirlwind into heaven. His work in Israel and his remarkable leave-taking proclaim the value of the man and his dignity. It was the privilege of the prophet at times to bring encouragement to the people. Isaiah was commissioned to declare to Hezekiah that the cruel boast of the proud Sennacherib would prove utterly empty and his kingdom would

be spared. While Isaiah foretold the destruction of many nations, his great mission was to encourage his nation by fore-telling with remarkable clearness the blessing of the Messianic age. His vision is so clear that it is no wonder that he has been styled the evangelical prophet. The duty assigned to Jerebiah, while it was a lofty tribute to his integrity, was a test of his faith and courage. To be sent with a message of encouragement to a king to resist his enemies with the assurance of victory would not be a hardship, even if there should be in it a call to repentance and deep humiliation; but it is quite another thing to carry to a Jehoikim a message to yield to the enemies of Judah that the lives of the people might be preserved. Jeremiah's faithfulness caused him suffering but brought him satisfaction.

—David S. Warner in
Arnold's S. S. Commentary
for 1911.

FAITH AND OBEDIENCE

By Leander Smith.

The Bible teaches that we are saved through faith in Christ and obedience to His word. We find people who claim to have faith who are disobedient to the church and the Gospel of Jesus Christ.

Faith is not a mere belief in the historic Person whose life is recorded in the New Testament: "The devils believe and tremble."

Saving faith includes an attitude of heart which surrenders a life of obedience to Christ and embraces him as the propitiation for sin before the holy and just God. The other belief is of the intellect only. Saving faith involves conviction for sin, and a realization of the hopelessness of trying to educate men into the kingdom of God which is deeds of our own righteousness. Conviction of sin and despair of self-salvation, opening the eyes of the sin-blinded heart, enables it to look to One who hung on the tree, and to see that He did it "for our sins." This view, beheld for the first time by the soul with opened eyes, produces repentance, faith and obedience.

The above may lack theological exactness. But it describes the essential elements of Christian conviction. We see so much of that rebellious spirit in the life of so many present day church members, if we ever expect to better these conditions, we must get back to the gospel of Jesus Christ. We are getting away from the teaching of Christ and the

apostles. The gospel is so simple that the most unlearned may realize to the full, its blessed power and so foreign to the apprehension of the natural mind of man that the most learned intellects miss it and sometimes despise it, and set up and diligently teach philosophies and theories to destroy it. There are this moment thousands of such teachers in this so-called Christian land today.

Without Christ as Savior, Master and King, our faith and preaching are in vain. Without an inner experience of the heart which to the carnal mind is mystical and past understanding there is no reconciliation with God through Christ. But through the blessed Holy Spirit, God gives to men's hearts power to realize this mystery, even to the utter transformation and the highest exaltation of the life.

Saving faith is the embracing of Christ by the heart. This faith has in it the will to obey, and three of the first steps of obedience are confession, baptism and church membership. If this saving faith is nurtured by teaching—as, alas! too often it is not—it will lead the convert on in glad obedience to Christ in an ever-enlarging realm of comprehension and service. Then we will have solved the problem of how

to hold our “Young People”.

We call upon our ministers everywhere to preach the word and make the way of salvation plain to the people, for the enemy of souls has literally sown more tares of wrong teaching in the minds and hearts of the people than ever before in our time.

Preach Conviction for Sin, the Wickedness of Sin, Repentance, Faith, the Unspeakable Love of the Suffering Christ, the Condemnation of the Sinner. Preach doctrines of the Bible. Preach them! It is God's word with which we are dealing. It, and not our wisdom or shrewdness, will do the needed work as it always has done and always will do.

Continual prayerfulness, a faithful and unceasing expounding of the mysteries of the Faith—these are becoming to God's ministers. If these do not grip the minister and people with a sense of power and mastery, our labors will be in vain. For through the rationalistic heathen rage and the people blinded of philosophy falsely so-called imagine a vain thing, we are not ashamed of the gospel of Christ, “for it is the power of God unto salvation to every one that believeth.”

—P. O. Box 1341,
Myrtle Point, Oregon

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NO. 12.

"For the Faith Once for All Delivered to the Saints"

A number of subscriptions expire with this issue. See the date on the wrapper or first page of your "Monitor". If yours is one let us have your renewal at once so you miss no numbers.

ARE WE COMING TO THIS?

A great union revival has just closed in our city in which "a total of 473 professions of faith in Christ" were reported.

The only conditions laid down by the evangelist were these: "If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thy heart that God hath raised him from the dead thou shalt be saved; for with the heart man believeth unto righteousness and with the mouth confession is made unto salvation." Then the "trail hitters" were asked: "Do you believe that Jesus Christ was the Son of God? And do you believe that he died on the cross to save you from sin? And do you accept him as your personal Savior?" Upon answering in affirmative they were told they were "Born again and saved from all their sins," and were then turned over to the respective church for which they had expressed a prefer-

ence upon cards furnished them when they "came forward."

Now the question we have in mind is this: is the Church of the Brethren coming down to this superficial, shallow standard of religion?

With out present day affiliation, and cooperation, and approval in various church activities, on the part of many of our leaders, it would seem we are drifting that way.

The "Monitor," true to its mission, would like to drop a word of warning and admonition here. To offer pardon, salvation and the new birth on one or two isolated passages of scripture without considering other related passages, we believe is not safe teaching nor sound scriptural doctrine.

On the subject of pardon or salvation from past sin we have a number of related passages which should be considered when studying this subject.

We are told John "gave knowledge of salvation to the people by the remission of their sins." (Lu. 1:77) How did John give knowledge of remission of sin? "John baptized with the baptism of repent-

ance, saying unto the people that they should believe on him that should come after him, that, is on Jesus." (Acts 19:4) And "he (John) came into all the region round about the Jordan, preaching the baptism of repentance unto remission of sin." (Lu. 3:3)

Jesus said, "He that believeth and is baptized shall be saved." (Mar. 16:16)

Peter said to penitent believers, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and you shall receive the gift of the Holy Spirit." (Acts 2:38)

Ananias said to penitent Saul, "Arise and be baptized and wash away thy sins, calling on the name of the Lord." (Acts 22:16)

Peter said of the eight souls saved by the ark. "The like figure whereunto even baptism doth also now save us." (1 P. 3:20, 21)

In the face of these scriptures, how can any one promise sinners remission, salvation and pardon from sin on a mere profession of faith in Jesus Christ, when "faith without works is dead"? (Jas. 2:17)

The How of the New Birth.

Again, "the sower soweth the word." (Mar. 4:14) and "the seed is the word of God," (Lu. 8:11) and "being born

again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." (1 Peter 1:22) From this we learn the word of God is the seed of the new birth and then we are told how it takes place, tho we may not fully understand the process, for "except a man be born of water and of the Spirit he cannot enter into the kingdom of God." (Jno. 3:5)

Now there is no water in faith by which to be born, neither is there water in repentance but there is water in baptism by which to be born, and baptism constitutes one part of the new birth, the birth of the Spirit the other; and one part is just as comprehensive as the other. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth, so, is every one that is born of the Spirit." (Jno. 3:8) A birth includes an entrance into, and a coming forth out of, so is baptism an entrance into the water, and a coming forth out of the water, and thus is the new birth consummated—"born of water, and of the Spirit," is the gospel way.

Magnifying Baptism.

But, we are told, "this theory of the new birth magnifies water baptism and makes it a saving ordinance." Well, what

if it does? That is just what the Bible says about it, "He that believeth and is baptized shall be saved." Jesus made it so. Why should I object? Of the salvation of the eight souls in the ark, Peter said, "The like figure whereunto even baptism doth also now SAVE us." Why should I reply against Jesus and Peter?

This theory makes water baptism a means, a stepping stone, to the spiritual birth, which magnifies the spiritual birth by placing it above water baptism. The theory that makes the spiritual birth or baptism of the Spirit essential to water baptism, magnifies water baptism by placing it above Spirit baptism.

Faith, repentance, confession and baptism are the conditions of pardon and places the penitent believer in a status which entitles him to the baptism of the Spirit or birth of the Spirit, and bring him into contact with "the blood of Jesus Christ, which cleanses from all sin," which blood is never applied to the heart of an impenitent, disobedient, unbeliever, to cleanse it from sin. Jesus doesn't "cast pearls before swine."

STRIVING TO BE POPULAR

D. F. Lopley

When the Kingdom of Israel, under David, hung in the balances, an overwhelming desire to gain popular applause and favor would surely have wrecked the Kingdom, had not God intervened and frustrated Absalom's plans by hanging him into a tree by his long beautiful hair.

Absalom was a traitor and a schemer and sought after power. With him it was rule or ruin, and his yielding to that unsatisfiable hunger within him, for popularity and public applause, finally led to his destruction, yet he has many followers in the church of today.

Jesus expressed his condemnation of this unholy ambition on the part of His people when He said, "Woe unto you when all men speak well of you." Which, when rightly interpreted, does not mean that Jesus condemned just and merited commendation. But He meant to warn men against their unholy ambitions to become popular in the eyes of the world. And yet this seems to be the great ambition of many of our preachers, evangelists and writers, who seem to get it into their heads that unless they yield to the popular clamor or for a more liberalized spe-

cies of Christianity, than the plain old fashioned Gospel of Jesus Christ, that they will soon find themselves on the "shelf" and "looking for a new job."

Therefore, like other worshippers at the shrine of Mammon they feel that, "If you want to stay in the 'ring', and be something worth while, you must get and hold the favorable sentiment of the masses."

In other words, "I must always steer my course along the lines of least resistance,—do and say as little as possible to create criticism and as much as possible to gain the favor and good will of the people."

What if Jesus had made this the rule of His life?

How different the "Good News", the Gospel of Salvation would read today!

How sad it is that all too many of our young preachers of today, and older ones too, seem possessed with this ambition and are willing to yield a word of truth here, compromise with half of the truth there, and substitute a mixture of truth and error for the plain, unvarnished truth of the Gospel at another place, and so on, year after year, until by this means they have worked their way into public favor, and the highest councils of the church, and poisoned her members with worldliness, and carnal-

ity, and yet their ambition is not satisfied.

Is it any wonder that our dear old Church has drifted so far away from her spiritual moorings?

We still **profess** to hold to some of our old time doctrines, such as for instance "the simple life in dress"; "the simple life in general"; "non-conformity—and the non-secretive doctrines," etc. But the brother who still advocates these old doctrines soon becomes very unpopular and is looked upon as "simple in his head" instead of "living the simple life".

We have young preachers,—promising, able young brethren, who possess many fine and desirable qualities, but whose lives seem to indicate that their one great ambition is that their every visible act, and their every public utterance shall inspire the favorable comment of the masses and Church leaders.

When deciding a question of policy for themselves, this big question, "will it promote my reputation or popularity?" answered affirmatively, settles their policy.

To be popular means everything to such poor souls—a good job, good pay, congenial surroundings, either permanency, or a choice of good positions, prominence and fame

as leaders.

Are not all of these things worth while?

Are not these the things that a kind Mother sought for her boys?

"What is the use or being so particular about a lot of little trifling details any way, when I can be useful in a big way, and do a lot of good in the large activities of life, and be reckoned among the big men of our age?"

Why be a "minnow" when I might be a "whale" (or a shark)?

"Verily they have their reward" (in this world).

Is it possible that such as these may be found among those who shall call upon the Lord, "in that day", and accuse Him of favoritism?

No, my dear brethren, the "Jesus Way" is not the "popular way" of self exaltation, but it is the self-crucifying way, the self-forgotten way, the way that begins at the "strait gate" and leads by the way of Calvary.

This is the only way worth while.

Why not accept this way?

—Connellsville, Pa.

A HOLY GHOST MEETING

By J. F. Britton

In the tenth chapter of the Acts of the apostles, we have a very remarkable meeting. A

meeting in which both preacher and the whole congregation got converted. My, wasn't that a Holy Ghost meeting? Praise the Lord!

In order that the reader may get a real comprehensive knowledge of that wonderful meeting, the whole chapter must be carefully read, and the various factors that functioned in that meeting must be noted. No wonder that Paul exclaimed from the depth of his soul, "O the depth of the riches, both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out." (Rom. 11:33.) The reader should note a certification of a promise that Jesus had made. "He that seeketh, shall find." Cornelius had been seeking after that higher and spiritual life as it is in Christ Jesus. With this idea in mind, we turn to Peter. Peter has retired to the house top for prayer, meditation, and communion with his God. And in that frame of mind, Peter falls into a trance, in which he saw a remarkable vision. (In verses 11-13) And heard a voice speaking unto him. But Peter refuses to obey the voice, saying, "Not so, Lord; for I have never eaten anything that is common or unclean." Morally I guess Peter was about 100 per cent pure. I don't believe

his mouth was befouled with tobacco. But some how, Peter had been very slow to comprehend the extent of the kingdom that Christ had come to establish. Hence the Lord had to remonstrate with him with reference to the vision he had just seen. And while Peter was considering the significance of the vision, some messengers from Cornelius arrive, and are calling for him.

The spirit said go with them, "doubting nothing". And Peter responded at once. And on tomorrow with six of the brethren with him, he starts on his mission, and on his arrival at Cornelius' house he received a very friendly reception. And after some introductory remarks, and referring to some things or matters unlawful, Peter said, "But God hath showed me that I should not call any man common or unclean. Therefore, came I unto you without gainsaying, as soon as I was sent for; I ask therefore for what intent ye have sent for me?" Then Cornelius rehearses his previous experience, vision and the voice that spake unto him. And then said, "immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore, are we all here present before God, to hear all things that are commanded thee of God." Note the

message that is called for. It is to be from God. "Then Peter opened his mouth and said, of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is acceptable to him." My, what a wonderful confession! Peter now understands that Christ did not bring salvation only to the Jews, but to all who would accept him. Thank the Lord!

The writer believes we could call this meeting an experience meeting. And is it not true? When the Holy Ghost dominates and functions in a meeting there is not only a great spiritual experience but souls are converted and born into the Church of God. And so it was under the administration of the Holy Ghost in that meeting. The preacher is the first convert, in that meeting he is the first brought under conviction and then gets converted to the Divine scheme appointed to save a lost world. Praise the Lord! Bless his Holy name!

No wonder Jesus said to Peter, "I have prayed for thee, that thy faith fail not; and when thou art converted strengthen thy brethren." (Lu. 22:32.) Verse 36 to end of chapter is the soul quickening and converting message or sermon directed by the Holy

Ghost that Peter preached to the congregation. Note first how Peter exalts Jesus as the anointed of God, and invested with power to bring salvation to a lost world. Then he proceeds to discourse and propound unto them the fundamental principles of salvation. And as he unfolded to them those great fundamental truths, the "Holy Ghost fell on all them which heard the word." After the illuminating and remarkable vision they got, of the visible and miraculous manifestation of the Holy Ghost, Peter being invested with Divine authority instructed them in reference to baptism.

Let us consider briefly some of the cardinal factors that functioned in that meeting. First, consider the attitude and interest manifested by Cornelius relative to the welfare of others as well as of himself. Second, note his devotion to God. "A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always." If Cornelius were living today I guess he would pass as a model Christian. Cornelius was a worthy representative not only of his own home, but of his community.

We will now consider Peter as the representative of the church, which has been divinely ordained as the agency through which salvation is to be carried to all people. If the church fails to respond to her divine mission, eternity alone will reveal the awful consequences. After Peter saw that great vision and became converted through the Holy Ghost, he became a vigorous fundamentalist. Can a man be a Holy Ghost preacher today and not be a fundamentalist? And an exponent of the doctrines of Jesus Christ? The writer is convinced that the great need of the church today is, a number of Holy Ghost meetings, in which both preachers and congregations might be converted to the beauty and holiness of the Christ life.

Let us pray. O God, we thank thee for that great Holy Ghost meeting over in Caesarea, where preacher and congregation were converted. May thy Holy Spirit so function in every congregation of the Church of the Brethren till there is a great spiritual revival and a restoration of the Christ life. "For thine is the kingdom, and the power, and the glory, forever. Amen."

—Vienna, Va.

"MY EMBLEMS"

B. F. Masterson

I just passed my seventy-seventh milestone, reminding me of the fact that I am near to the end of my journey. Twenty-one years after my first birth I was born from above. I am thinking of the things that are nearest to my heart. David prayed the Lord to show him a **token** for good, because the Lord had helped and comforted him. (Ps. 86:17) I too, desire a token or emblems for good, because the Lord was good to me and comforted me in my afflictions.

Secret orders have their emblems, the Freemasons have the square and compass, the Odd Fellows the three links. They have it engraved on a gold badge and exhibit it on their person indicating to what order they belong. I belong to the order of Christ and the emblems are not inscribed on a gold badge but upon my heart and wish to exhibit them not on my person but in my life. There are four, the "cross", the "scepter", the "staff" and the "crown". I have chosen the cross because Christ died on it for me. Justified me by His blood and saved me from God's wrath, for I was a slave to sin and satan, transgressed God's holy law laying myself liable, not only

to crucifixion but to an everlasting separation from Him and his holy angels, in my penitent condition he showed me the cross and comforted me.

Again I have chosen the cross as my emblem because it is death to sin. "Knowing this, that our old man is crucified with him that the body of sin might be destroyed that henceforth we should not serve sin." The cross is death to self. "The greatest of all crosses is self and if we die in part every day we shall have little to die at the last.

"God forbid that I should glory save in the cross of one Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." The cross is the only ladder high enough to touch heaven's threshold.

"They that are Christ's have crucified the flesh with the affections and lusts", whether they be passions for riches, sinful amusements, bad habits, or for fashion in dress, they are nailed to the cross. Some one said carry the cross patiently and with perfect submission and in the end it shall carry thee.

The "Scepter" as an emblem, I prize very highly, because my Christ holds the scepter in his hand that rules the universe. All authority is given unto Him in heaven and

earth. "The Lord hath broken the staff of the wicked and the scepter of the rulers." (Isa. 14:5.)

"God also has highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven and things in earth and things under the earth."

Fifty-six years ago, burdened with sin, I came trembling (Queen Esther like, if I perish, I perish) before God. He held out the scepter of mercy and grace. I touched it and received pardon, for which I shall honor Him as my king. I shall wield my influence for his cause and exercise mercy to others because he was so merciful to me. The scepter is emblematical of power, not only in the hand of Christ but also in his disciples through the influence of the Holy Spirit. But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem and in all Judea and unto the uttermost parts of the earth." (Acts 1:8.)

I have chosen the staff as an emblem, because it is significant of support. It reminds me that I am a pilgrim and stranger and have no abiding city here but I am seeking one to come." The way is stoney and steep, enemies by the way-

side and in the way to hinder my progress heavenward. Hence the staff for protection, to me it represents the word of God. Am I weary, I lean on it. Am I discouraged I meditate in its precious promises, trusting theme. I go on undismayed. Am I held up on the way by spiritual bandits, such as modern theology with its camouflaged tricks. I give him a blow right between the eyes with my staff and he will flee. The German version say, "strike the devil in the face and he will flee." (James 4:7) I found it so. As I journey on the narrow way I look out for the footprints of my master who has gone before it assures me that I am on the narrow way. I notice that his footprints do not turn aside to be entertained at theatres, moving picture shows, dances, card parties, and instrumental music associated with worship, (which belongs to idol worship. Dan. 3:7.) He had no time for it. It is all too cheap compared to the master's business.

I notice the footprints on the sands of time of our forefathers, holy man such as Alexander Mack, the greatest reformer recorded in history because he went to the full length of the New Testament teaching. His answers to the forty questions proposed to him by his

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opponents and the conversation between father and son, plainly indicates that he did not turn aside and the beautiful hymns composed by A. Mack, Jr., Christopher Saur, John Naas, Peter Becker, Jacob Domer, John Price and Jacob Hollar, these were among the first bishops and ministers. The sentiments expressed in these hymns gives one the assurance that they were not turned aside to the beggarly elements of the world, but testified that they were strangers and pilgrims in the earth, "for they that say such things declare plainly that they desire a better country, that is heavenly: wherefore God is not ashamed to be called their God: for he has prepared for them a city."

I am very grateful to my

mother for inducing me to learn to read German by promising me her German Bible published by Christopher Saur in 1776. I have not only gained the Bible, but enjoy the satisfaction in reading the German literature of our forefathers. It is an incentive to continue my journey with staff in hand in company with my brethren whom I fellowship in the Lord.

What achievement have I gained in my passed life? The Lord knows how I have been tossed about by many a stormy conflict and by God's grace it is that I am what I am, looking forward to a triumphant entrance into the city of our God where there is in store for me the golden crown of victory of which the emblem is inscribed upon my heart in bright prospect. "Not unto me only, but unto all them also that love his appearing."

—1250 E. 3rd St.,

Long Beach, Cal.

SOWING AND REAPING

The aerial regions are vocal with song.

The bright vernal season is here;

The cold piercing winds of stern winter are gone,

With its aspect so cheerless and drear.

The farmers are urging the seeder and plough

To scatter the grain in the field;

Their chances for sowing are valuable now,

Who sows not can look for no yield.

Each husbandman knows he shall reap what he sows,

Be it wheat, oats, barley or corn;

No doubting and quibbling this fact as it grows,

'Twill render its natural return.

'Tis a law in our being decidedly sure,

We shall reap what we sow in this life,

Be they words of affection divinely pure

Or words of division or strife.

The gospel field is open for toil
And the humble are sowing in tears,

The seed is growing in its native soil,

To gladden their harvest years.

The golden season of life is the time

The seeds of truth to sow;

O scatter them freely in prose or rhyme,

Perchance they may quicken and grow.

The wonderful harvest is coming on.

To award us with weal or woe,

When all must convene at the judgment throne,

Assuredly reap what we sow.

—Selected.

WHY THE CHANGE?

T. S. Waltersdorff

"For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning." (2 P. 2:20.)

As I look on these words that the apostle wrote, and then look on conditions as they are in our beloved brotherhood, it puts me in a place that I hardly know what to say. How things have changed in the past few years! Many of the pillars of the church, brothers and sisters, who we know well, how they will let things get in the church that did not used to be!

And some even are brethren after whom we have been reading for many years. This causes a very important question to rise: were our forefathers on the wrong road, or are we trying to travel a much easier road than they did?

Dear brother and sister, let us not forget. "Jesus Christ the same yesterday, today and forever." And let us not forget that his word teaches us that "there shall be false teachers among you," teachers that will not stand the truth, nor for the truth as it is, and the word tells us they "shall

bring upon themselves swift destruction," and then, too, when we have tasted the heavenly food, have felt God's great love, have seen ourselves just as we are before an allwise God, and then turn away and drift along with the tide, what can we expect the end to be?

"Watch and pray that ye enter not into temptation, the spirit is willing but the flesh is weak," (Matt. 26:41) make me feel we are not watching and praying as earnestly as God is expecting of us.

And then, too, some of these modern teachers are teaching with great swelling words, words that are pleasing to the carnal ear, and a little joke thrown in now and then, in the church are very pleasing to the eye and ear that are not led by the Spirit of God and that are not "hungering and thirsting after righteousness." We dare not, will not, have pleasure in such teaching and such performances in God's house as are designed only to entertain and tickle the ear of the ungodly. Makes me feel these teachers "are well without water, clouds carried with the tempest, to whom the mist of darkness is reserved forever."

Dear brother and sister, how can we drift with the tide and be lost? How it pains my heart when I see brothers and sisters who have done so much for the

church but who are now so ready to be "carried away with every wind of doctrine"! How sad it is to see, according to the text, brothers and sisters falling away from things they used to uphold!

But thanks be to God, that there are still some that are willing to let God's word as it is, and are not so easily tossed to and fro by the tide of worldliness, God always will have a remnant who are willing to follow him, so, if there are only a few who will follow God's commands let us not be weary in well-doing or become discouraged, for his word tells us there will be mockers and deceivers, who, if it were possible would deceive the very elect, and that the promise is to those who prove faithful.

—York, Pa.

PLEASANT AND UNPLEASANT THINGS COMPARED AND CONTRASTED

PART I

Jno. E. Demuth

These things are experienced by all rational human beings, whether naturally or spiritually minded. The pleasant things to the renewed mind are spiritual things. The pleasant things to the natural mind are the things that be of men. (Matt. 16:23) "The lust of the flesh, the lust of the eye, and

the pride of life." Those who are spiritual, experience the joys of salvation. Their delight is in the law of the Lord, like Paul after the inward man. (Rom. 7:22) But it is unpleasant to suffer the censure of popular Christianity, and of the world, which say the humble followers of Christ are narrow minded because they do not work with them, but support the things they despise and the foolish things in their judgment, which things God has chosen. (1 Cor. 1:27) The apostle said that all that will live Godly in Christ Jesus shall suffer persecution. The apostles "rejoiced that they were counted worthy to suffer shame for his name." (Acts 5:41.) I fear many at the present time are not counted worthy to suffer, because they do to please men rather than God, seek honor one of another instead of God, which is not wise. Apostle Paul says in 2 Tim. 2:12, "If we suffer, we shall also reign with him." (Christ) Apostle makes reigning with him conditional on suffering. Has the world changed its attitude towards Christianity since the time of Christ and the apostles, or has the church largely changed her attitude from separation to compromise as most of the churches seem to be functioning to be popular with the world instead of entire sub-

mission to the will of God?

Jesus said the world hated him. Can it love his followers now? I wish to look at these things more particularly as they relate to the church, and to the Jewish dispensation from the Bible standard. From this angle the really pleasant things in the church are the things which are well pleasing in the sight of God thru Jesus Christ. (Heb. 13:21.) Not the things which are men pleasers. (Eph. 6:6.) The true church is the body of Christ, (1 Cor. 12:27), and he is the head of that body. (Eph. 5:23) Because of this relationship the unpleasant things, which get into the church are the things which are displeasing to God, the things which militate against her purity and spiritual progress. The church by virtue of her relation to Christ (his body) will truly be subject to him—the head,—as every corporate and animate body is controlled by its head. To be controlled otherwise would be abnormal, and be in a state of disorder and confusion and could not be his body. Those who constitute his spiritual body (the church) will give heed to and try to do whatsoever he saith unto them through the Gospel of Christ, and will take up their cross and follow him daily by precept and example, regardless

of man for worldly wisdom knows not God. The Apostle Paul said, "If I yet pleased men I should not be a servant of Christ." (Gal. 1:10.) If Paul could not be a servant of Christ in doing the things which please men (we infer when their ways conflict with the teachings and example of Christ) would it be possible for those who willfully reject or pass some of the commandments to follow man's way, to offer the sacrifice of acceptable prayer and praise unto God? King Saul could not, he was rejected, when he disobeyed God in providing even sacrifices for the worship of God. (1 Samuel 15:22, 23.) Willful disobedience is willful sin. Sin is the transgression of God's word or the law. Sin separates the creature from God, when not repented of. The safe way is to do our best to obey both the letter and spirit of the Gospel. God created mankind with will power to choose to serve him or Baal, to please him or displease him, to obey him or man. They can not please or obey both. We please God when we will to do his good pleasure. (Phil. 2:13.) For his pleasure we are and were created. (Rev. 4:11.) As for mankind God blessed them in the creation. (Gen. 1:28.)

Their condition was surely pleasant, and I believe it was God's purpose and pleasure

that their condition should have been pleasant and happy always, but by man's disobedience of only one commandment in the beautiful Garden of Eden, all the sad and unpleasant things in human life are experienced. If the unpleasant (sinful) things which are coming into the church will not be suppressed she will be flooded with the things of the world. A little leaven leaveneth the whole lump. (1 Cor. 5:9) Little leaks sink great ships. Noah and his family were saved in the ark by following carefully God's instructions in building the ark, to keep the water on the outside. In like manner the church to have saving power must follow just as carefully God's way to keep the world out. It is just as essential to keep the world out of the church as it was to keep the water out of the ark to conserve herself and to serve her mission in the world. The church is in the world, but not of the world. The church in world is the light of the world, but the world in the church destroys the light. The Lord's promise is to those who separate themselves from the sinful things of the world (2 Cor. 6:17.) and follow Christ.

To enjoy the pleasures of sin in this life means eventually to suffer all that will be unpleasant to the soul forever. It is

often said the church should exercise love and mercy toward the erring ones, which is true, but should she not also use good judgment in doing so, looking to their greatest good, and to the purity and spiritual welfare of the church? Which parents manifest the greatest love and kindness to their children, those who instruct and train them in the right way, if necessary by discipline, or those who just let them do as they please and go to ruin and bring disrepute upon the family? Modernism would have us to note only the pleasant (good) things in the church, that by cultivating and stressing the pleasant things the unpleasant (harmful) things would soon disappear. If this theory is right why do not successful corporations and other institutions adopt this method? They seem to see that every part of their personnel does not do any detractive work. Is the church not of greater importance? The apostles did not overlook the unpleasant (sinful) things in the churches. Was Paul mistaken when he said, "those who sin rebuke before all that others also may fear? Was he unmerciful when he commanded his Thessalonian brethren in the name of our Lord Jesus Christ to withdraw from every brother that walketh disorderly (insubordinate).

(2 Thess. 3:6.) Did he say, "if a man be overtaken in a fault just let him alone and influence others to go wrong?" He seemed to be concerned for that man and his influence; he advised his spiritual brethren to "restore such an one in the spirit of meekness considering yourselves lest ye also be tempted." It was the unpleasant (harmful) things in the sight of God which Israel did (tho evidently pleasant to them, because of their apostate condition), that brought upon them their national calamity.

Christendom is rapidly approaching the great apostasy foretold in the Gospel. If the Brethren church will not take a stand to maintain her attitude in defense of the whole **Gospel practice**, and withstand the tide, she will be swept along with the great current. God had sent Israel faithful messengers who told them of their unpleasant (evil) ways, of their disobedience and warned them of the sad consequences that would befall them unless they would repent, but the messages were so unpleasant to them that they even hated the messengers. Thy said to Jeremiah, "thou shalt surely die." (Jer. 28:8.) King Ahab said Elijah troubled Israel. They took up stones to cast at Jesus. They said Jason and oth-

er disciples "turned the world upside down"; no doubt they thot so, because they were that way in their opinion.

ASCENSION

A. J. Bashore

Christ's ascension to heaven. In other words known as **Ascension Day**.

A day which many people do not know about; and some that do, know not what it signifies. Many professed Christians, and even some of our own church, (in the western states) do not regard it as much of an eventful day. When I was a boy in the east this was a sacred day. Farm work ceased for the day. All business except the large industries suspended for the day. It was kept like a Sunday. The various denominations had preaching in the church houses.

To give you an idea as to how some regarded this day I will relate an incident. A man whom I knew, who led a very unemplary life (not a member of our church however) always held it as a day of rest. One year the spring season came on late. Things seemed to crowd up some. Ascension morn promised to be a fair beautiful day as it usually does in that part of the country. He concluded that since it is not Sunday he would do no violence if he did not work the teams, but could

build up a broken down fence. The hired help agreed to it. They cleaned up the old fence strip, and rebuilt a fence on the same place, finishing the job towards evening feeling happy for what was accomplished. As stated before **Ascension Day** there, is nearly always a beautiful day. However, there are a few exceptions. This day was one. About five o'clock in the evening dark clouds gathered in the west. A storm formed and approached. The lightning flashed, and the thunder rolled and shook creation. The storm came on in its fury. The new fence was levelled to the ground and scattered. Immediately the man felt his guilt for working on that day and having violated a good principle. The days work was lost. He made a vow then and there (and God heard it) that henceforth he would do no work on that day, save caring for the live stock. He kept the vow, and instead of working went to church service if there were any. He lived to a ripe age before God called him home.

Some may say: It was a foggy idea. And if it was: there was no harm in the idea nor in the vow, neither in keeping the day as sacred. He had a conscience toward God, he was convicted for his own good. His way of living caused oth-

ers also to think of their lives toward their **Maker**. And possibly held them in subjection.

When we stop and think, this day ought to mean something to the children of God. Jesus prepared the way,—Ascending to heaven,—to our Father's house,—going home.

Ascension Day was Christ's last personal appearance on earth. He went home, to His Father, after about thirty years on earth, teaching, healing, suffering for us. But now at the right hand of God interceding for us, and also preparing our future home. His was a busy, eventful life for three years. Knowing all things and even foretelling to the disciples of this eventful **Ascension Day**. (Jno. 14:3, 4; 18, 28; 20:17, 3; 13.) Yet they seemed to have forgotten it. Jesus showed them so many surprising events. His crucifixion and resurrection they now knew was a fact. Now they witness the **Ascension**. They seem spellbound. The message from the two men in white brought to their memory the words Jesus foretold. (Acts 1:11.) To ascertain His Ascension we quote: Acts 1:2, 3; 9, 10, 11. We seem to think the disciples thought all was ended after the resurrection, that Jesus would have no more work for them.

(Jno. 21:3) Peter says: "I go a fishing." "They say unto him, we also go with thee."

Peter was a leader. He no doubt was hungry. But I believe there is a more important lesson here as we see later. It may not have been Peter's self desire altogether, but the Spirit of Jesus working to prove once more His resurrected body, power, and some more miracles. The next morning we see them performed, according to the record. First—The multitude of fishes (verse 6). Second—Fire of coals, fish and bread (verse 9). Third—Proving Himself (verse 14).

Christ's Ascension is also foretold in Psalms 68:18. Eph. 4:8; Jno. 6:62; 7:33; 14:28; 16:5. Paul also certifies the fact in Rom. 8:34. As does Peter in 1 Peter 3:22.

The Purpose of the Ascension.

I will give a few references: (Jno. 14:2, 3; 16:7; Acts 2:25; Rom. 8:34; Heb. 6:20, 9:24.

Dear brethren and readers, let us not think too lightly of this eventful day, and other days are set forth in the scriptures, lest we, too, forget other Bible and church doctrines and principles as some members do, who claim and even say they are just as good Christians as those who try to live the Bible way.

The Word will be the judge in this case. May the Holy Spirit guide us aright, that we too, will want to be led by this Spirit

it whom Jesus sent after His Ascension.

—328 Mooney Ave.,
Monterey Park, Cal.

Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

Motto: **READ, THINK, ACT**

OUR MONTHLY TEXT

Turn us again, O Lord God of hosts, cause thy face to shine; and we shall be saved. (Psa. 80:19)

Scripture references, same as last month with Joel 2:12-13 and Rev. 2:4, 5; 14-16; 3:3 and 3:19.

A Prayer for Revival

Psalm 80

11's Tune: My Jesus I Love Thee.
Great Shepherd, who leadest thy people in love,
'Mid cherubine dwelling, shine thou from above;
In night come and save us, thy people restore,
And we shall be saved when thy face shines once more.
O haste, Lord, to hear us and pity our woes,
Affliction our portion, despised by our foes;
O Lord God Almighty, in mercy restore,
And we shall be saved when thy face shines once more.
When thou shalt restore us thy name we will praise,
And nevermore, turning, depart from thy ways;
O Lord God Almighty, in mercy restore,

And we shall be saved when thy face shines once more.

—From Bible Songs No. 4.

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Let us pray, hope and work for a revival—a revival within the church; a revival of the faith and practice of our fathers, of true vital piety, of real apostolic Christianity, of that holiness and nonconformity which will show a clear cut line of demarcation between the church and the world. Read and study the messages to the seven churches of Asia. Churches were called upon to repent.

Daily Readings

JULY

1. Wed.—Ezek. 10
2. Thu.—Ezek. 11
3. Fri.—Ezek. 12
4. Sat.—Ezek. 13
5. Sun.—Acts 12:25-13:12;
Isa. 55:1-7
6. Mon.—Ezek. 14, 15
7. Tue.—Ezek. 16:1-34
8. Wed.—Ezek. 16:35-63
9. Thu.—Ezek. 17
10. Fri.—Ezek. 18

11. Sat.—Ezek. 19-20:20
12. Sun.—Acts 13:13-52; Isa.
9:1-7
13. Mon.—Ezek. 20:21-49
14. Tue.—Ezek. 21
15. Wed.—Ezek. 22
16. Thu.—Ezek. 23:1-27
17. Fri.—Ezek. 23:28-49
18. Sat.—Ezek. 24
19. Sun.—Acts 14:1-28; Psal.
46:1-7
20. Mon.—Ezek. 25
21. Tue.—Ezek. 26
22. Wed.—Ezek. 27
23. Thu.—Ezek. 28
24. Fri.—Ezek. 29
25. Sat.—Ezek. 30
26. Sun.—Acts 15:1-35; Rom.
5:1-9
27. Mon.—Ezek. 31
28. Tue.—Ezek. 32
29. Wed.—Ezek. 33
30. Thu.—Ezek. 34
31. Fri.—Ezek. 35:1-36:15

Tribute to the Bible.

Such is the intrinsic excellence of Christianity that it is adapted to the wants of all, and it provides for all, not only by its precepts and by its doctrines, but also by its evidence.

The poor man may know nothing of history, or science, or philosophy; he may have read scarcely any book but the Bible; he may be totally unable to vanquish the skeptic in the arena of public debate; but he is, nevertheless, surrounded by a panoply which the shafts of infidelity can never pierce.

You may go to the home of the poor cottager, whose heart is deeply imbued with the spirit of vital Christianity; you may see him gather his little family around him. He expounds to them the wholesome doctrines and principles of the Bible, and if they want to know the evidence upon which he rests his faith of the divine origin of his religion, he can tell them that upon reading the book which teaches Christianity he finds not only a perfect description of his own natural character, but in the provisions of this religion a perfect adaptation to all his needs.

It is a religion by which to live, a religion by which to die; a religion which cheers in darkness, relieves in perplexity, supports in adversity, keeps steadfast in prosperity, and guides the inquirer to that blessed land where "the wicked cease from troubling and the weary are at rest."

We entreat you therefore to give the Bible a welcome, a cordial reception; obey its precepts, trust its promises, and rely implicitly upon that Divine Redeemer whose religion brings glory to God in the highest, and on earth peace and good will to men.

Thus will you fulfill the noble end of your existence, and the great God of the universe will be your father and your

friend; and when the last mighty convulsion shall shake the earth and the sea and the sky, and the fragments of a thousand barks, richly freighted with intellect and learning, are scattered on the shores of error and delusion, your vessel shall in safety outride the storm and enter in triumph the haven of eternal rest.

—Edward Winthrop.

“REVEREND”

(Selection by Cyrus Wallick)

He Objects to the Title.

In the Cincinnati “Enquirer” of July 30, a prominent position—further emphasized by a large portrait—is given to the following item of interest. “William H. Book, for twenty years a minister of the Tabernacle Christian church, Columbus, Ind., who announced to his congregation in particular, and to the world in general, that he protests against being addressed as “Reverend”, is receiving numerous communications from the clergy in various parts of the United States, commending him for his stand, and expressing approval of it. Mr. Book has also asked the local newspapers to refrain from prefixing, “Reverend” to his name, in writing of him. In explanation of his stand, Mr.

Book says: ‘The word occurs in the Bible only one time—“holy and reverend is his name.” The word should not be applied to any man; it belongs to Divinity. No man is reverend. I feel that the word borders on blasphemy, to speak of sinful man as being reverend.’”—Gospel Messenger.

A Conference Decision.

Is it consistent with the Gospel to apply the term reverend to ministers of other denominations, or to our own brethren, either in speaking or writing?

Ans.—We consider it not right to do so, since it is applied in the Bible alone to God. —Minutes of Annual Meeting, 1867, art. 29.

“Rabbie” - “Master”

The scribes and the Pharisees in Moses’ seat . . . and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. . . . Neither be ye called masters! for one is your Master, even Christ.—Jesus in Matt. 23:1-13.

—Cerro Gordo, Ill.

BIBLE MONITOR

VOL. III.

July 1, 1925

NO. 13.

"For the Faith Once for All Delivered to the Saints"

Subscriptions and renewals are rolling up. Let's have yours. Our family continues to grow, and indications say it will continue so, i. e. grow.

You'd be surprised to know how glad your neighbor across the way would be to know about the "Monitor". Suppose you tell them. We'd like to enroll them. Tell them so.

If your paper doesn't turn up after this issue, take hint and renew at once.

THE GENERAL SITUATION

Now that the late Conference is over and we have a little leisure, let us sit down and do a little sober thinking.

This question may help us. Is the identity in principle and practice, of the Church of Brethren to be forever lost to the world?

Some of us used to rejoice in the thought that the church, having no formally state creed or Confession of Faith, was, in the true sense, a reformatory movement—that we were not hide bound nor creed bound,—and whenever new light came that would bring us more fully into the true light, or nearer the gospel, there were no obstacles in the way.

This "no creed" idea has many commendable features in the hands of the simple, child-like, obedient children of God. but in the hands of designing men may be very harmful and work much mischief.

The idea worked well for two hundred or more years, during which time our fathers under the influence of the Spirit, guided by the word of God, built up a system of faith and practice that was a marvel in simplicity and orthodoxy—evangelical and scriptural in every detail.

But in course of time a mild form of agnosticism crept in and we came to the conclusion that we were not capable of knowing what the scriptures teach on any given subject. This led to what is now called a new interpretation of the scriptures—that we must interpret the scriptures in the light of the age—based upon the idea that the scriptures are flexible and that no age can interpret the scriptures for the next or succeeding age, and that we cannot know whether a thing is absolutely right or wrong from the scriptural viewpoint; and that a principle or doctrine may have been

right in the past, but wrong now, or right now, but wrong in the future. We seem to have forgotten that "I am God, I change not" or that "God is the same yesterday, today and forever", and that there was a "form of doctrine **once for all** delivered to the saints."

With this new interpretation idea in mind we began, a few years ago, to tear down that wonderful system built up by the fathers of the past. In this way the hireling ministry was forced upon us and a system of bargain and sale, or a commercialized ministry was instituted and is now the rule, and whether we can "secure" a certain pastor, depends upon whether we can "pay the price", which means as much or more than our neighbor across the way can pay. Result: hundreds of country churches dying, competition or rivalry for the best paying jobs in the ministry, and a shortage of mission receipts and the end is not yet. These conditions will continue while this system lasts. Acting upon this principle we tore down, in our late Conference, two more principles set up and held sacred by the fathers of the past. And it is significant that these were gotten rid of or torn down by confessed insubordinate unruly men—men who were not willing to "walk by the same rule

and mind the same thing." And so the anointing will now be indiscriminately extended to saint and sinner alike, and beardless elders will no more be the exception, but the rule.

By disorderly, insubordinate delegates exercising the privilege of voting these papers carried in the Conference and are now the rule for all who accept the change—for many will not. And, further, upon this principle many of the ordinances as we have formerly held them, are being questioned, and some of them are passing from us, or being radically changed, e. g., baptism, its form, holy kiss, prayer veil and Lord's supper. In this way also, discipline has been lost, and levity and worldly entertainments have been substituted for true spiritual worship, and the 1911 dress decision is now hanging in the balance, and will very likely be nullified by the action of next Conference, by the passage of the paper on "granting and receiving certificates of membership," for this is evidently the intent of the paper—to get rid of this dress decision. This, in brief, is the general situation in our church today, and however much we would like to be optimistic, we are utterly unable to see any hope of a return by the church, as a whole, to our former practices, prestige

and influence. Our glory as a church has departed, confidence betrayed; affections, alienated; spiritual vision swallowed up in worldly concepts; true vital piety, replaced by dramatic worldly entertainments whose only possible effect must, in the end, be the jeopardizing of our souls' eternal welfare.

God help us to wake up and see this situation in its true light, and give us courage in these perilous times to assert ourselves and take a stand for the right.

STOCKHOLDERS MEETING

The first meeting of the stockholders of the Bible Monitor Publishing Company was held in the West Fulton church, near Wauseon, Ohio, June 4, 1925.

D. F. Lepley—Moderator.

L. I. Moss—Secretary.

A roll call showed seventeen members present, fifteen being a quorum necessary to do business.

The minutes of the Monitor Meeting at Uniontown, Pa., June 6, 1924, were read and approved.

The charter and by-laws of the Company were read and approved, except that No. 19 was expunged from the by-laws.

Financial reports were made by L. I. Moss, Sec'y., and J. L. Johnson, Treas. and B. E. Kes-

ler, editor. All these were approved.

New Board of Directors.

Nominations were made by ballot. Elections also, were by ballot using the three highest nominees.

In this way B. E. Kesler was elected to serve three years; L. I. Moss, two years, and J. L. Johnson, one year.

The meeting then adjourned to meet at the call of the Board.

The new Board organized immediately by electing

B. E. Kesler, Chairman;

L. I. Moss, Secretary;

J. L. Johnson, Treasurer.

L. I. Moss, Sec'y.

MINUTES OF BIBLE MONITOR MEETING

June 5, 1925.

B. E. Kesler, Moderator.

L. I. Moss, Clerk.

Geo. E. Studebaker lead in the opening prayer.

Then a number of letters received by brother Kesler were read, which opened the way for a general discussion of needs of the Monitor movement and the course to pursue.

A committee consisting of Geo. E. Studebaker, D. F. Lepley, J. L. Johnson, B. E. Kesler and Reuben Shroyer was appointed to formulate a paper to present to Annual Conference of 1925. This committee with L. I. Moss added was ap-

pointed to present the following to Standing Committee:

To Standing Committee
CHURCH OF THE
BRETHREN

"Inasmuch as many of the leaders of the Church of the Brethren, to which we hold allegiance, and with which we are affiliated; by their teaching, preaching, and propaganda, have been, and are leading our people away from the plain simple gospel of Christ, as taught by the Master Himself, and his apostles, and as accepted by our early church leaders, and as lived out by our fathers until recent years; and inasmuch as these leaders have been in recent years and are now intimidating and coercing into silence, such of our loyal elders, ministers, deacons, and even of the laity, as have been and are standing for the principles of the gospel as accepted by our Church, and by these means are working confusion and discord in the Church:

Therefore, we, the "Bible Monitor" people assembled at Wauseon, Ohio, June 4 and 5, 1925, unanimously ask annual meeting through Standing Committee assembled at Winona Lake, Indiana, June 1 to 12, 1925, to take definite and immediate action towards removing the causes which have culminated in the confusion

and discord, and extreme worldliness that are disrupting our Church."

Standing Committee ruled the paper "out of order" and so it went no farther.

L. I. Moss, Sec'y.

**PLEASANT AND
UNPLEASANT THINGS
COMPARED AND
CONTRASTED**

PART II.

Jho. E. Demuth

When it was needful for God's messenger of Bible times to tell the people not only the pleasant things, but also the unpleasant things as God saw them, how can his messengers excuse themselves now by fair speeches, saying only the pleasant things, and by preaching political and social righteousness, clean living, law enforcement and so on in place of the unadulterated New Testament Christianity, the highest ideal? I wonder how much better those faithful coarsely attired Bible messengers of God would fare, if they were sent to the fine fashionable world pleasing churches of the present age than they did with the Hebrews? The condition of Christendom is much the same now as religion was under the Jewish Economy, in that the masses will not receive the love of the truth because they are loy-

ers of self and pleasure more than of God. Those who contend for the whole Gospel are sometimes called narrow minded or bigoted. **Two things** are essential for success in the business world as well as in the work of the kingdom. First to promote the constructive influences. Second to restrain the destructive forces. The farmer's success depends not only on the cultivation of the plants, but also on keeping the weeds and insects subdued. Sometimes the farmer must do special cultivation to keep the weeds from destroying the plants. Are not the overseers, and leaders, the husbandmen of God's heritage (1 Pet. 5:3) directly responsible, and the laity for their assistance, to care for, protect and nourish the plants our heavenly father planted in his church and to conserve the church to those who come after, and in this way serve their day and generation?

It is possible to be going wrong, and to be lost even in the church by following the seemingly pleasant though soul destroying allurements of this world. I believe if we as members of the church are sincere about our salvation, we will kindly accept reproof and correction, and instruction in righteousness when in fault, and will heed the warnings given in our guide book that we

may get closer to God, and away from satan's traps, and that the church may be preserved blameless unto the coming of our Lord Jesus Christ.

I believe the unpleasant (worldly) things in the church are in a measure due to some evangelists being so desirous for big results that they aim more for numbers than true conversions. Consequently

numbers may be led to join the church thru social influence or persuasion without real conviction of sin, or repentance, without regeneration of the spirit and as a result no change of life is evidenced and they become transferred into the church without the second birth or transformation of life. Only those who believe and truly repent are fit subjects for baptism. Paul instructed Timothy to do the work of an evangelist. He said give heed to thyself and the doctrine, a workman approved of God; many seek to be approved of men.

The prophet compares them to dogs that cannot bark for the **Lord's way**, but are greedy for the things which are to their own advantage (Isaiah 56:10, 11). I believe it would be better for the church if evangelists would stress the need of the whole Gospel obedience, and urge the necessity of our peculiar doctrines; this course would appeal more to people of

mature minds, than emotional methods. The word is quick and powerful when rightly divided and gives Spiritual birth (1 Pet. 1:23). The modern idea of church growth is to attract and hold people to her (especially the young) by entertainments, amusements, social banquets and other questionable devices. To appeal to the whims and tastes of the natural mind and affections, and to nourish members on such things, will not give them spiritual growth and life nor develop the devotional spirit. The greater the show, the larger the crowd will be. But growth of the church of Jesus Christ is not measured by numbers but growth in the Lord (Eph. 2:21). Those who are concerned for the church are often censured for finding fault or in other words are censured for seeing the harmful things in the church.

It is often said each one has enough to do with him or herself. Does not this theory leave the church without any protection, with none to take care of her, from greivous wolves entering in not sparing the flocks? Is it not selfish to look only to ourselves? I would like to know how the church of Jesus Christ can truly exist and be preserved without church government; families, schools, nations and other institutions cannot. Is the church an ex-

ception? To be optimistic with existing conditions will not relieve the church of the unpleasant worldward drift. The prophetic messages were largely pessimistic concerning Israel, as were also the messages to some of the seven churches of Asia, because this was the only kind that could help them, if heeded. Can the church prosper in spiritual life, if the sinful things in the church are winked at, or overlooked? Joshua and the elders of Israel were evidently earnestly praying until eventide, for victory over thier enemies at A-i. But the Lord said to Joshua, "Get thee up, I will not be with you any more except ye destroy the accursed things." (Joshua 7:6, 10-13:21) **Prayer could not avail** while they retained sin in the camp. God does not answer prayers when sin is harbored, or when pet sins are retained. (Jno. 9:31)

The prophet Isaiah was instructed by the Lord to "cry aloud, and **spare not**, lift up thy voice like a trumpet and show my people their transgressions and the house of Jacob **their sins**." (Isa. 58:1) I emphasize this duty because it is greatly needed since it was the duty of God's messengers of the Bible to tell the people of their specific sins. Can that responsibility be evaded now by his ministers of this age,

preaching only pleasant

(smooth) things and neglect to warn the church of the current enticing sins and encroaching evils? (Ezekiel 3:20, 21).

We seldom hear anything against movies, cards, dancing, fashionable dress, wearing of gold and outward adornment, banqueting, pool and other evils which are destroying both the souls and bodies of multitudes. My plea is for the conservation of pure incompromising New Testament Christianity, and for the pleasant things, which pleases God, rather than man. May we ever be enabled by the grace of God to stand firm in defense of the whole Gospel, "lest we also be led away with error from the steadfastness of our faith in Christ, thru vain philosophy and vain deceit after the traditions of men, after the rudiments of the world and not after Christ." (Col. 2:8)

ONENESS

P. L. Fike

The apostle Peter writing to the elect after giving duties to wives and husbands how they should live together so that they might be one, says, "finally be ye all of one mind." (1 Pet. 3:8) Of which I want to notice a little in regard to the Oneness taught in the Gos-

pel.

The Savior prays that the Disciples all be one even as he and the Father are one. He also says that the disciples are not of the world even as he was not of the world. I am wondering how many of the professed Christians of today could say of a truth that they are not of the world.

Then listen, ne does not stop with those men that he had chosen out of the world, but he says "for them that shall believe on me thru their word; that they all may be one; as thy Father art in me and I in thee." Now I understand that if we want to carry out the oneness as the Savior teaches, it must be in accordance with the word. Did your fathers wander away from this Oneness when they decided that the members should have some form that would distinguish them from the world? Or are we now departing from the Oneness taught in the Scriptures when we teach "let each one be the judge in his own case whether he is carrying out the Gospel in its nonconformity principles or not"? One or the other was, or is wrong. As oneness does not mean such a vast difference as we see so many places in our beloved brotherhood are we all speaking the same thing. No, no, because some of our elders say,

"you can wear gold rings, bracelets and the sisters bob their hair," and other elders say "to be in harmony and oneness with the Gospel we can not hold members in the church unless they lay these things aside." Now which is right? There is a possibility of two parties differing in their views and speaking opposite things and neither one be right, but it would be impossible for both to be right, or in other words, be that oneness that the Savior prayed for.

There is but one God, one Mediator between God and man, and that Mediator said when on earth, "I and my words are one". So if his prayer is being answered in us, we are one with his word.

Eph. 4:4, "There is one body," and that one body must be working in harmony. Yes, if the hand gets blood poison and it cannot be checked the physician would say to save the body that the hand must be cut off.

What is Christ's teaching along this line in the Spiritual body? One Spirit and that Spirit is working in harmony with the word as it cannot work apart from the word, the apostle says, "even as ye are called in one hope of your calling". The 3rd verse he says, "endeavoring to keep the unity of the Spirit." Now how about

the unity or oneness when our fathers said what they understood was modest attire but other says, "They were old fogies" that each one should be his judge and they say "you can wear a plain hat" and soon there is a plain flower on as we have seen, and a plain ribbon, that is plainly crimped in many directions and shapes, and the plain dress gets so short at the bottom that you see a plain pair of hose that does not cover a plain view of the lower limbs, and then the plain dress becomes so low that there is a plain back in its nude state and a plain string of beads hangs down on a plain view of the chest, etc.

Yes, I remember at Hershey, Pa., at the first Conference of the Church of the Brethren that there was a temperance meeting and when the Standing committee came out in the audience there was a so-called sister speaking with bared arms, etc., and one of the leaders of the church said, "a sister talking on temperance not dressed." What is wrong with the spirit of oneness of our fathers? I say that thru some teaching of bolshevism as there are many bolshevists that have crept in the church. government has almost slipped away from us. But thanks be to God it has not gone entirely. And brethren, when the prophet be-

came discouraged and thought he was left alone the Lord appeared and told him that he had reserved seven thousand that had not bowed the knee to Baal.

Brethren, are you living out that ONENESS that is taught in the Gospel? If so; the Savior comes to you with these words (Matt. 24:13) "But he that endureth to the end shall be saved."

Brethren I believe our fathers were working in harmony with the oneness of the Gospel and until I see otherwise I shall endeavor to keep the unity of the Spirit in the bond of peace and that peace is also to be in harmony with the ONENESS of the Gospel.

—Peace Valley, Mo.

If you have not subscribed for the "Monitor" and yet it comes to your address you will know a friend is sending it. But don't neglect to renew for yourself when the time expires. The date on wrapper or on first page will tell this.

EDUCATION—WHAT IS IT?

By Homer Fornough

More and more do the educationalists of today come to the realization that: Education is the building up of character through the mental and spiritual process. A prominent edu-

cationalist said: That "knowledge is not everything. Not to be uneducated of course, but to be subordinated to the development of the whole person." Further, "It is really more important what a boy is than what he knows." An intensive process of cramming with facts is not education, but the building up of character is. Major Ed Jackson, governor of Indiana, has said: "No education is complete without a general knowledge of the Bible."

We know of several county educational boards in Indiana who are seriously contemplating making Bible study a part of the curricula in the grade and high schools, thereby paving the way for others to follow.

It is high time for the Christian schools of the land to wake up, or the public schools will put them to shame in Bible study.

—North Manchester, Ind.

We want to suggest it isn't hardly fair when you know the policy of a paper to burden its editor with matter not in keeping with its policy. If you doubt its acceptance by the "Messenger," send it to the "Monitor". If it isn't acceptable, we have a large waste basket that swallows whatever we feed it.

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MAN'S PASTOR OR GOD'S MINISTER

Glenn Cripe

The introduction of the hireling pastor system into the Church of the Brethren has been and is the cause of much discussion and contention within the church itself, and is the probable cause of the drifting worldward of this organization. If it is not the cause, it is at least a contributing factor.

It has been said by some that this hireling pastor system is the only method by which some churches can secure a minister, and in the writers humble opinion there is something wrong with the church that cannot secure or find among itself a minister unless it pays him a salary. They seek a teacher

having itching ears as the scripture reads, "For the time will come when they will not endure sound doctrine; But after their own lusts shall they heap to themselves teachers, having itching ears." (II Tim. 4:3). Or perhaps they are so corrupt that the Holy Spirit can not guide them in the choice of a minister or guide one to them.

A pastor is more or less influenced by various things that are of this world and not of God, among these influences it might be mentioned that a pastor usually knows where his salary comes from and he is careful to not hurt the feelings of the most liberal contributors, by opposing their feasts and sinful practices, sometimes he even tries to uphold and justify them! He desires to be popular so that his income may possibly be made larger, and oh how he can pray over the collection and why shouldn't he, he knows that he will get most of it.

The free minister that is called of God is very frequently shoved aside when a pastor is obtained. I once belonged to a congregation with three able ministers and only one of them did the preaching, because that is what he was paid for, if the others wanted to be active they had to go away from their

home congregation. May God pity those people. Usually the one that is paid to preach is the fast one and the faithful are shoved aside. Where are the people at such a place to hear the whole gospel in all its purity? The hireling is the one that does all the preaching and he is the leader in nearly all church activities and as we have seen he is often corrupt and thus he leads the church astray. There is not the balance that is obtained by having several active ministers when they can correct each others mistakes.

Too often the calling of the pastor is decided by the love of an easy living and the salary that goes with it, and instead of being lead by the Holy Spirit he is lead by a college education. The products of most colleges and universities are heretics. The children of Israel had a school of the prophets but we hear nothing of its graduates except in one instance and then this prophet was called by God before he went to the school. Likewise a minister called by a college education may not be called by God.

The Dunkard Church like the church of the apostles was built by a free ministry, one that feared no man and was influenced by no man but was led by the comforter that Christ

sent to lead his people after he ascended into heaven. Its ministry were educated in the school of experience which after all is the best; they were able to defend the gospel from all, and could give a reason for the hope within them. May God give us more ministers like them. There was something to do and they did it, all were active, and if one made a mistake another was there to correct his error and so we could hold the faith once delivered to the saints.

In conclusion why should we accept this thing (the pastor) taking it from the popular churches. We never were a popular church and the true church of God never will be popular until Christ comes again. We lose all and gain nothing but spiritual death itself, and what shall it profit a man if he gain the whole world and loose his own soul. Let God guide his people and keep them separate from the world.

—Goshen, Ind.

AN UNFAILING REMEDY

D. F. Lepley

A poor sin-sick, starving church member, who had become so stunted and warped in his growth, that he was hardly to be recognized as a follower of his meek and lowly Lord and Master, came to doctor

"Simon Peter", after he had become a fisher, a healer and helper of men, to know how he might gain strength and "grow in grace" and in the knowledge of the Son of God, unto a "perfect man", "unto the measure of the stature of the fullness of Christ".

Surely Peter must have looked upon this poor, stunted but hungry soul in great astonishment and pity. Here was a brother "patient", almost a helpless failure and who was in the utmost need of a safe and effective remedy, if he would live, and not die.

Peter, remembering his Lord's admonition — "And when thou art converted, strengthen thy brethren," says — Brother, take this prescription to the laboratory of the "great physician". Get it filled and use it faithfully in just the manner prescribed and I am sure you will get well and grow.

A most wonderful prescription brethren—"add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, Godliness; and to Godliness, brotherly kindness; and to brotherly kindness, charity."

What a wonderful combination of ingredients this really is, when you consider what they are; and how truly won-

derful it is, that if any one of them were missed, or applied in any other manner, it would simply destroy the efficacy of the remedy; and the most marvelous thing of all is, that to insure the permanent fruition of Christian growth, these elements dare not form only an aimless mechanical mixture; but each one must be added in its regular order, and become such an integral part of the Christian's life; and as inseparably combined with the others, as is the Trinity of the God-head.

The first of these is faith—(belief). This is the base or fundamental element, "the substance of things hoped for"; and yet faith, without the others, (works, fruitage, etc.) is dead—simply an inert lifeless thing.

Having supplied faith, so as to fertilize and prepare it for useful growth, you must add virtue (moral excellence), that supreme desire in the heart to know righteousness; and this naturally demands the introduction of that most useful and necessary element, knowledge, (information, the comprehension of facts) but which in many cases is a dangerous addition, unless preceded by the element of virtue, to direct its application; and followed by the addition of temperance; (self-control—that power of

the will that compels the mind to refuse obedience to our carnal impulses) the only and great preventative of a dangerous "swelling up" of the head, commonly called the "big head", a malady most destructive to Christian growth.

When this crisis is safely in hand and signs of fruitage appear, then must be added, if the fruit shall grow and mature, that wonder-working element, patience, the transition medium or stepping stone, so indispensable to the growing Christian, in crossing the gulf that separates the preparatory, or "sowing" period from the fruit bearing, or "serving" period of his life; and this must be manifested by the elements of Godliness; (real piety—a deeply religious life) and few there be who can cross that gulf without having to endure much persecution and reproach and many disappointments at the hands of scoffers, ungodly and ungrateful men; and a double portion of patience, that power to endure suffering without complaint, well combined with all of the preceding elements, is the only thing that will help him over this hard place and enable him to live a Godly and useful life.

Now, having reached this stage of growth, fruit bearing

("works") must begin in real earnest; hence there is needed the addition of brotherly kindness; the application, by the Christian, of the Golden Rule towards all, and its manifestation in his every day life, so that he may "abound in good works" and be prepared for that greatest, the crowning "cap sheaf" of all the Christian graces, "charity"—love, that God-like grace in man that makes him willing to see; and to strive to encourage only the good in brother, friend or foe; and to forgive and forget every offense.

"And now abideth faith, hope and charity, these three; but the greatest of these is charity."

Faith, abiding alone, is dead.

Charity is not possible without first acquiring all the other graces.

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

But he that lacketh these things is blind, and cannot see a far off, and hath forgotten that he was purged from his old sins."

EDUCATION AND THE FORWARD MOVEMENTS

By Andrew Eskildsen

The following quotation is from one of our college bulletins of recent date: "Our leadership is coming to see that the cause of Christian education is the task of the whole church and not the work of a few. I covet the time when more sermons upon occasions will be preached to the various congregations along the lines of the great forward movements of our church."

Yes, **Christian** education should be the task of the whole church but let us call things by their right names. Is it right to use the term Christian education the way it is being used by our schools? What is Christian education? Evidently that which Christ taught. He taught things that pertain to the kingdom of heaven. Our schools are teaching mainly things that pertain to this world. The fact that other worldly institutions of learning are recognizing the work of our schools proves that. Isn't it a fact that our schools give much time to intellectual training, considerable time to physical education and comparatively little time to the things that pertain to Christ and his kingdom? If this is true, is it right to mix all these things together

and call it all Christian education? God's people of old made the mistake of failing to distinguish between that which is holy and that which is common. Are not our church leaders making the same mistake now? Raising corn and potatoes is honest work and all right in its place but I think most of us agree that it would be wrong for preachers to teach from the pulpits how to raise these crops. Education, too, is all right in its place but it is of secondary importance compared to the things that pertain to the kingdom of God.

I do not agree that more educational and other secular sermons should be preached from our pulpits. I covet the time when our preachers shall no longer profane our pulpits by preaching secular things. God's commandment is: "Preach the word." God's word is the bread of life which came down from heaven that people might eat of it and live forever. Is it right to feed members on worldly things when God wants us to eat heavenly bread? A farmer doesn't feed his hogs on husks and cobs when there is plenty of good corn at hand. If he did, he would have some poor, stunted hogs. We seem to have many poor, stunted Christians now. How can we grow spiritually when we are

fed on worldly things?

Nadab and Abihu lost their live because they were careless. Shouldn't this be a warning to the preachers of our day who are preaching secular, profane or common things when they should preach holy things?

God's people of old prospered best when they wholly followed the Lord. Caleb and Joshua are examples. They were saved because they believed in following God's directions while the multitude that wanted to follow its own way perished. The so-called forward movements of our church do not seem to be an effort to get closer to Christ and follow him but dependance is placed in the schools and other human devices. Isn't this a **backward** movement—a movement in the wrong direction?

Wouldn't it be well to let the world look after the kind of education that belongs to this world and let the church look after the kind of education that belongs to Christ and his kingdom? If this were done we could truthfully claim to be teaching Christian education. To call what our schools are teaching Christian education seems to me is a deception.

—Mt. Hebron, Calif.

THE CHURCH IN SMYRNA

Rev. 2:8-11—A Church in
Poverty Yet Rich.

J. H. Beer

The Revelator uses but four verses in his message to this church. The Lord uses the phrase, I KNOW, twice in this short message. Let us not think that the Lord does not absolutely know, the history and life of any church, whether it be good or evil. HE KNOWS. When Christ says he is the first and the last, he asserts his Deity. He only can say, I am he that liveth and was dead and behold I am alive forevermore. He is the eternal one and had power over death. I know thy works, and tribulation, and poverty, **but thou art rich**. How fitting that Christ should thus reveal himself to his church, which was laboring amid tribulation and which was suffering persecutions and imprisonment from satan. Wherever the devil is permitted a place in the church, even tho he may be transformed as an angel of light, the cause of truth and righteousness will suffer. Many noble Christians, both men and women, have suffered persecution, imprisonments and death, at the hands of those who claimed to be Christians, because satan was leading them.

Christ said to this church, "fear none of those things which thou shalt suffer; Thou shalt have tribulation ten days; be thou faithful unto death and I will give unto thee a crown of life." Such is his message to all his faithful followers whatsoever there impoverishments or tribulation. Overcoming for his sake means escape from the second death. The conflict is with sin. (Matt. 24:12, 13). "And because iniquity shall abound the love of many shall wax cold. But he that endureth unto the end, the same shall be saved."

This church of poverty no doubt was unappealing to the aristocratic people of her time. Too poor to be up-to-date, and considered of little importance by those who measured things by their ability to have costly church houses with towering spires and steeples, and upholstered pews, with their up-to-date new style salaried pastor. But Christ said to this church, "I know thy works, and tribulations, and poverty, BUT THOU ART RICH." They were rich in faithful service to Christ, rich in endurance, rich in steadfastness, rich in this divine blessing.

It is far better to be without house, home or wealth, and be rich with Christ, than to have great possessions of land and wealth and be poor in the sight

of Christ. There were some in the church of Smyrna who were not doing the will of God although they claimed to be his true followers. Do not forget that Christ said, "I KNOW the blasphemy of them which say they are Jews, and are not, but are the synagogue of sathan." Do not think you can fool the Lord Jesus Christ by claiming to be what you are not. He knows whether you are striving to do his will, or whether you are seeking the friendship of the world. He knows whether you are living a surrendered and self denying life or whether you are disregarding his word, and leading others to do the same. He knows whether you are doing all you can to keep the church pure or whether you are working to make the church more like the world. HE KNOWS. "Fear not little flock; it is your Father's good pleasure to give unto you the kingdom."

—Denton, Md.

RELIGION IS CHEAP

S. M. West

What an expression! Yes, what an expression truly! But when one who has carefully read and studied God's word for the all truth contained in it, looks around upon all what goes for religion at the present day, seeing the dress-

ing, hearing the expressions that are made by professed religionists on all, most all, subjects, the way business is done, the spurious profanity and white lying that is practised and the light, thoughtless way that baptism, that Great God appointed way of the imitation of fallen man after repentance back into communion and harmony with his God, is handled and looked upon, that throwing out of the Lord's supper, feet washing and the changing of the after supper eating, the bread and likewise after supper taking the cup, to another time and naming it wrong, after God's word so plainly tells us how Jesus, the Lamb of God on that night in which he was betrayed, instituted for his disciples to observe, in that what God's word calls love feast, and a good many other things I might mention, what other conclusion could he come to?

But thank God, there is another side, notwithstanding satan has been so busy all these years getting up so many false ideas in the name of religion. There is a true religion,—the pure undefiled, unadulterated religion of God,—as lived and taught by that child that was to be born, spoken of by God's prophet Isaiah, namely, Jesus Christ and he near the closing up of his ministry on earth

told his disciples, "if ye know these things happy are ye if ye do them".

Yes, the old-time God's word gospel plan of salvation that saves, makes the thief an honest man, the liar tell the truth, the swearer quit his profanity, purifies the licentious one—and makes over sinners of all kinds into vastly different beings. No need of a new religion for the twentieth century.

The greatest need of the present time being to get all over into God's true religion and get that religion all over into us. (Matt. 7:12) "Therefore all things whatsoever ye would that men should do to you do ye even so to them for this is the law and the prophets."

If what Jesus said at this time was carried out in the spirit of the old time religion what a different world this would be, and sad to have to say it, but what a different church the church would be, and that is not all,—what different Christians there would be!

No chance to say Christianity is a failure. No, all the twentieth century needs is the old time religion from head to foot and all would be well, for He says, I am with you always, even unto the end of the world.

—36 W. School St.,
Westfield, Mass.

**WICKEDNESS OF MEN
AND LOVINGKINDNESS
OF GOD**

PSALM 36

The transgression of the wicked
saith within my heart,
There is no fear of God before
his eyes.

For he flattereth himself in his
own eyes,
That his iniquity will not be
found out and be hated.

The words of his mouth are
iniquity and deceit:
He hath ceased to be wise and
to do good.

He deviseth iniquity upon his
bed;
He setteth himself in a way
that is not good;
He abhorreth not evil.

Thy lovingkindness, O Jeho-
vah, is in the heavens;
Thy faithfulness reacheth unto
the skies.

Thy righteousness is like the
mountains of God;

Thy judgments are a great
deep:

O Jehovah, thou preservest
man and beast.

How precious is thy loving-
kindness, O God!

And the children of men take
refuge under the shadow of
thy wings.

They shall be abundantly satis-
fied with the fatness of thy
house;

And thou wilt make them drink
of the river of thy pleasures.

For with thee is the fountain
of life:

In thy light shall we see light.

Oh continue thy lovingkindness
unto them that know thee,
And thy righteousness to the
upright in heart.

Let not the foot of pride come
against me,

And let not the hand of the
wicked drive me away.

There are the workers of in-
iquity fallen:

They are thrust down, and
shall not be able to rise.

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and perceptive parts; and the profusion of miraculous facts, which convert it into a sort of enchanted ground; its constant advantage to the Deity, whose perfections it renders almost visible and palpable,—unite in bestowing upon it an interest which attaches to no other performance, and which, after assiduous and repeated perusal, invests it with much of the charm of novelty, like the great orb of day, at which we are wont to gaze with unabated astonishment from infancy to old age. What other book besides the Bible could be heard in public assemblies from year to year with an attention that never tires; and an interest that never clogs? — Robert Hall, 1764-1831.

Upon Thy Precepts.

PSALM 119:9-16.

Tune: Higher Ground, Hymns of Praise, No. 122 and Kingdom Songs No. 1, No. 32.

How shall the young direct their way?

What light shall be their perfect guide?

Thy word, O Lord, will safely lead,

If in its wisdom they confide.

Chorus:

Upon thy precepts and thy

ways.

My heart will meditate with
awe;

Thy word shall be my chief de-
light,

And I will not forget thy
law.

Sincerely I have sought thee,
Lord,

O let me not from thee de-
part;

To know thy will and keep
from sin

Thy word I cherish in my
heart.

Chorus:

Upon thy precepts, etc.

O blessed Lord, teach me thy
law,

Thy righteous judgments I
declare;

Thy testimonies make me glad,
For they are wealth beyond

compare.

Chorus:

Upon thy precepts, etc.

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WHAT WE NEED MOST

It isn't a brand new organ,
It isn't a fine church bell,
It isn't a set of cushions,
And carpeted aisles as well;
It's none of these things my
brother,

That we're in need of most,
But it's good St. Paul's relig-

ion

And the Bible Holy Ghost.

It isn't organization—

We're organized most to
death;

We've societies big and little,
But somehow it doesn't stand
the test;

And so I've made up my mind
That what we're in need of
most,

Is good St. Paul's religion,
And the Bible Holy Ghost.

It isn't a choir of trained
voices,

With solos and anthems and
such,

That will bring lost souls to
the Savior,

And build up our churches
much.

They might sing till the day of
judgment

And sinners go down in a host,
Unless the church gets ac-
quainted

With the Bible Holy Ghost.

But the time when the church
shall prosper,

And the class rooms be full to
the brim,

And the prayer meetings no
longer lifeless,

And sinners coming in, will be,
When the church can say truly,

The thing that we have most
Is good St. Paul's religion,
And the Bible Holy Ghost.

—Selected.

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NO. 14

"For the Faith Once for All Delivered to the Saints"

WHICH WAY?

Time was when the church believed alike and practiced alike; but that time is no longer with us. There has been and is considerable difference of opinion as to what should be done under the circumstances. Some are ready to step out and cease to be nominally a part of the body which has departed so far from its professed belief; others want to go on as we are going.

Separation is a bad thing under ordinary circumstances, and men should endure much before withdrawing from those with whom they have walked through the years. And yet, if they feel condemned for so walking, if they must fellowship much that they believe is not of God but of the adversary of our souls in order to continue to walk with the body, how will it be with them? The Word is clear; it says most emphatically that we are not of the world, that we shall not love the world, that we shall not fellowship the world.

It is time to consider, and then act. For years our leaders have been declaiming their faith in the church, and at the same time have done their best

to destroy the distinctive features of the church. They say much that is in contradiction to the Word of God. We do not believe that when such is the case we should sit idly by and allow them to go on teaching our children false doctrine, doctrine which is not of God. We do not like to break old ties; and yet we must do so at times or we cannot be true to ourselves and our Lord. We must not lose sight of the fact that the most important tie of all is the one that binds us to our Father in Heaven. If that tie is severed, as it surely is when we cease to be obedient unto Him, we are indeed undone.

We are urged to unite with all sorts of worldly organizations. In some instances there is worldly honor or gain to be had for so doing. We have had men in the church tell us that they knew the church was not doing right, but that they must keep still or lose their positions. These men were not the common run, but had been raised to official position even to the eldership. And yet in order to hold their positions of trust they would sacrifice their faith in the Word. Must we keep silent and not

Speak or write of the great loss that will most certainly be ours if we fail to cry out against what is false? We have not so learned Christ.

We are all watchmen on the walls of Zion. We know what our Teacher has said, what is evil and what is good; and yet we have brethren in high places who would have us hold our peace when we see evil coming. We are the keepers of our brethren: if we fail to warn them when the enemy is approaching, their blood will be upon our heads. At such times man's word is of no value if he says the opposite of what we have been taught by Jesus Christ our Lord and Savior.

If there were something really worth while to be gained by following the world, it would not be so bad; but so far as we have been able to learn, there is not one thing offered that will add a mite to our happiness on the other side; rather, it is certain that our joy will be less in the next world if we fail to follow close to Christ in this world. If there is any real gain to come from a reparture from faith as we have held it through the years, we shall be grateful if some good brother or sister will show us what it is and how we stand a better chance to secure it by failing to keep

our vows made in our youth before God and man. We want the best there is in the world to come, and we are not enlightened enough to see how denying the faith can secure it for us. One of the things which made Paul happy when the end came, was that he could say that he had kept the faith.

It all comes back to the old question, which is whether we will follow man or follow God. There are only two ways, only two teachers: there were two in the Garden, and there have been two ever since; there will be two until the end of this world comes. After that the faithful will be taken where nothing evil or unclean shall enter, where sorrow and death are unknown.

Brother, which way are you going? Which leader will you follow? Whatsoever contradicts God's Word is of the devil; and the devil was a liar in the beginning and will be unto the end. If we allow him to deceive us, we shall have a long time in which to repent; but it will then be too late. There are two roads through this world; one of them leads to the home prepared for the faithful; the other leads to the place prepared for the devil and his angels. God has left us free to choose our own way after telling us which way he

wants us to go. May he help us so to choose that we shall come before him with joy.

WHY SPEND HUNDREDS OF THOUSANDS OF DOLLARS TO HOLD CONFERENCE EVERY YER, AND THEN IGNORE THE DECISIONS MADE?

By Chas. M. Yearout.

"Let us walk by the same rule, let us mind the same thing." (Phill. 3:16.)

The purpose and object of annual conference is, to define and interpret the Gospel, and adopt rules and regulations for the carrying out in the church practically the principles and teachings of the gospel, thus bringing unity of faith and practice, and attaining to that oneness that should characterize the church of God. Paul says: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the Same Thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (1 Cor. 1: 10.)

It is absolutely impossible to attain to this unity and oneness in a large body of people by individual interpretation, hence there must be rules and regulations so that all line up to and carry out the spirit and doctrines of the New Testat-

ment, otherwise we will have a babel of faiths and practices, void of Gospel unity.

The unity and oneness that Christ prayed for in the seventeenth chapter of John, can only be attained by all the members, walking by the same rule, and minding the same thing. And in order that this be accomplished the church must exercise disciplinary measures in accordance with the gospel (Rom. 16: 17, 81, 1 Col. 5: 11; 11 Thess. 3: 6, 14.)

Jesus says: "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." (John 20: 23; Matt. 18: 18.)

It is very evident, from the above Scriptures, that the church should have a love for her members to prompt her to see after their spiritual interests, and if they sin or do wrong correct them, and if they repent forgive them, and if they will not make their wrongs right, hold them in abeyance until they are willing to do so. The Annual Conference has adopted rules and regulations to carry out practically the teachings of the New Testament, which directs and governs God's people, and these rules apply to all cases. The decisions of Conference are designed to unify, restrain and harmonize, that we all come unto "the unity of the faith in

the bond of peace." Thus we come under the direction and guidance of the same Spirit.

All laws, rules and regulations, become dead letter, when not lived up to and carried out practically by those who live under them. The most perfect government in the world, will not prevent anarchy unless it is enforced. The Church of the Brethren was kept out of the world by living up to and enforcing the government of the church as interpreted and defined by the Annual Conference, and her borders were enlarged, love and peace was manifested everywhere; but new leaders entered, and many of the old faithful veterans of the cross were shelved or set aside. These new leaders had but little, if any respect for the order of the church as maintained and lived up to by the fathers and mothers in spiritual Israel. The laws, rules and regulations governing in the church were not repealed, but ignored by these new leaders. The doctrines and practices of the church held sacred by her, are seldom referred to or preached by these new leaders. Hence grievous departures have taken place under their leadership. Instead of carrying out and enforcing the decisions of Annual Conference, their influence has been against them. Result: The

church has in a large measure lost her first love, and gone into the vortex of worldlyism by leaps and bounds.

While these new leaders are prominent and quite active in the council of the Conferences, they do not line up to, nor enforce her decisions. Where is their consistency? Make rules and regulations for the government of the church, then go home to their several fields and ignore them.

It seems to me a waste of money to hold these Conferences, and then violate in life and practice their own decisions.

Take the 1911 decision on the dress question. How many of these leaders teach and carry out that decision? Echo answers, How many?

Leaders should be humble worthy examples of obedience and consecration to those they lead, and not lord it over God's heritage. (1 Peter 5: 3.) I have met some of those prominent leaders holding high positions in the church, and they do not extend the gospel greeting of the holy kiss, but reach out a stiffened arm, and refuse the gospel salutation thus leading the members into channels of disobedience. They say: The salutation of the holy kiss is not sanitary, and may disseminate disease." Shame on such leaders! Their faith and

confidence in God to take care of those who trust and obey Him, is weak and shallow.

The sad condition and worldliness in the church today is largely due to the unfaithfulness of elders, ministers and pastors who are leading the church; many of them inexperienced and untried, untested. What would we think of an army that would select such officers to lead her battalions and forces against a well disciplined, entrenched force of the enemy? Defeat and disaster would evidently result.

Armies select the most experienced, skilled strategists to lead them in battle against the opposing army, and these men are usually men of mature years, men that have been tried men that live up to, and carry out army discipline, rules and regulations. Get the church of the living God to exercise the same wisdom and prudence in the selection of officers to lead the forces of light against the embattlements of darkness, and the laws, rules and regulations governing in the church of Christ will be carried out, and worldliness and fleshly lust will find their place where they belong—outside of the church. Let the church either line up to and carry out the decisions of Annual Conference, or cease spending so much money to

hold them.

Moscow, Idaho.

The Church of Declining Love

J. B. Beer.

Rev. 2. 1-7 "Unto the angel of the church of Ephesirs write these things saith he that holdeth the seven stars in his right hand; who walketh in the midst of the seven golden candlesticks: I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and has borne, and hast patience, and for my name sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place. Except thou repent.

But this thou hast, that thou hatest the deeds of he, Nicolaites, which I also hate. He that hath an ear, let him hear what the spirit saith unto the churches." Many persons are familiar with Christ's revelations of himself in the "I am" of John's Gospel, who fail to realize the importance of his revelations to the seven churches described in the book

of Revelations. The apostle John himself was so amazed that he fell at his feet as one dead. When Christ revealed himself to him. Once John had laid his head on Jesus' bosom, but when Jesus here reveals his deity and majesty and John see his awesome personage, he is overcome. He laid his right hand upon him, saying "I am the first and the last, fear not."

Christ's revelation to the seven churches ought to produce reverential fear mingled with veneration in the heart of the careless and compromising church of today. May his message to the seven churches awaken in us a sense of the truth and reality of Christ's presence, and a consciousness that he has an intimate knowledge of the conditions and doings of all the churches. (Rev. 2: 1.) The church of declining love. "These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks." These words express Christ's supreme power and authority over all the rulers and teachers of his church. From him they receive their authority and office and to him they must render their account in the last day.

"Walketh in the midst of the golden candlesticks" represents Christ's constant pres-

ence with his churches. (Rev. 1. 20.) The seven churches are representative of all the churches both of that time and all time. This walk of Christ is to teach us the fact of his abiding presence and intimate knowledge of what is going on within them. He knows what the church is doing. He walks in the midst; nothing is concealed from Him. He knows.

Does He delight in what He finds in the church today, or does He discover defects and deficiency? This church at Ephesus was apostolic in founding and as such was highly favored. One thing we should notice, they began to fall away from Christ. Thou hast left thy first love." Leaving our "first love" for Him means that some other thing has entered to divide our affections. Christ wants the whole heart, declining love is not a little fault, it is so serious that Christ asks the church to repent of it. It is the first step in apostacy. (Eph. V. 2.) They were corrupted in doctrine and practice by false teachers who claimed for themselves the authority of apostles. They were such persons as Paul described in 2. Cor. 11. 13-15. Paul's message to the elders of the church of Ephesus Act 20. 29-30 says: "for I know this, that after my departing shall grievous wolves

enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them," Paul warned them day and night in tears. Today not many are weeping because of sin and evil in the church. No tears are shed warning the church of false teaching and the awful destruction and judgment of Christ. Removing the golden candlesticks, means to extinguish the light of the church. An awful warning which Christ fulfilled long ago to the church in Ephesus that has been for centuries extinct, and which he has fulfilled to many unfaithful churches since. (1. Tim. 1. 3-4.) Paul charged Timothy to instruct the brethren at Ephesus that they teach no other doctrine. He that hath an ear to hear let him hear what the spirit saith unto the churches. "Preach the Word." "He that hath my commandments he it is that loveth me (John 14, 21.) "He that loveth me not keepeth not my sayings." Disobedience is the strongest evidence of a lack of love for Christ.

Denton, Maryland.

ETERNAL LIFE

By Glenn Cripe.

"Let us hear the conclusion of the whole matter: Fear God

and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

I think that we have all embarked on a Christian career because we wanted a right to the tree of life, that we might enter into the Holy City. The above scripture tells us how we must conduct ourselves to have that right to the tree of life. There is only one way and that by obeying God's commands. "Oh" some one says, "We must accept Christ and He will save us. "But Christ said, "Why do you say Lord, Lord and then not do the things that I command you." and so we see that even Christ says obey.

God is a just God and we might fear him, but he is a merciful God also, else we were all dead. He has provided the blood of the lamb to wash away our sins, but we are also to be judged according to what we have done in the flesh. I believe that we may confess Christ before men with our mouth and still be dead in sin. I have a right to believe it, there are those who have done so (and some of them are mem-

bers of our church) yet can you see a change in them? They adorn themselves according to their former lusts and go to the same amusements they used to when they were in the world. A Sunday school teacher that I know, dismissed his class early one Sunday so that he could attend a meeting of the American Legion of which he was commander. An other church member who is an excellent song leader is known to get off to one side with a bunch of men (?) occasionally and spin a few filthy, slimy stories, when God's word says that nothing that defiles shall enter into the Holy City. Are we God's people more than the others? Sometimes I doubt it.

Many are the things of the world that the church is commencing to love; still we read, "Love not the world nor the things of the world, for he that loveth the world, love of the father is not in him." We love to sing in church guided by worldly instruments, yet God through his prophet said, "Woe unto those that invent unto themselves instruments of music like David." Some ministers like to have a salary for once in a while throwing a husk to God's lambs, when God said that by the sweat of his brow man should earn his living. With this and more that has been told, time and

again, we continue to disobey, and I wonder if we can always continue thus and then expect to enter into a palace prepared for a child of God? I am afraid not. We all make mistakes, but through God's mercy they are remembered against us no more. Yet we dare not continue in sin when we know better, for God's Spirit will not always strive with man.

The New Testament tells the faithful what to do when a church is in our present condition. We are to either cast the disobedient from the church or withdraw from them if they will not repent and turn from their evil way. Only by obeying God can we obtain that peace that is not of this world but that peace that will last through eternity.

Goshen, Indiana.

WILL NUMBERS COUNT?

By Marion A. Roesch

Our church is fast losing her distinctive doctrinal teachings. Many of the forms which our grandfathers in the church considered necessary in order to gain a closer walk with our Savior are now becoming obsolete.

There is an element in our church today, who have just woke up? And have discovered (?) that our forefathers did not adopt the right method in their service for Christ. Our

forefathers believed that the Bible taught that Christ's church should be a separate and peculiar people. Separated from the world unto good works, in not mixing up with the affairs and customs of the world; and peculiar in the eyes of the world as to dress, language and conduct. This element believes the church has spent too much time in trying to uphold these forms and other doctrinal principles. The Berthren adopted forms in order to carry out the doctrinal teachings.

"Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle." (II Thes 2: 15.)

It has been said that the church is full of forms in her ways of worship. As to music in our worship we don't need to sing anymore, for we have made instruments of most every description that we have borrowed from the world, which supplants the organ God created to be used to sing songs unto Him.

Have the primitive forms and traditions of the church been a harm or a benefit. A benefit: Yea, verily! for when the church used to practice nonconformity and the salutation, etc., (which are now almost a thing of the past) she had more spirituality. The

church had more power, and in the eyes of the world more respect. Our word was considered as good as our note.

As a result of the church spending so much time in teaching these doctrines which are given in the New Testament, she has not grown in numbers so rapidly and is not quite so popular (were Christ or his teachings popular in his day?) as other denominations that were organized at a later date, and now have a much larger membership than our own beloved church.

Therefore some of our educated leaders leave the impression in their teachings that if we would spend a little less time on these little things and adopt the methods other denominations have been using, we would stand a better chance of entering the Pearly Gates.

If the minority is on the right side—Christ's side, then let me, yes, let everyone of us be there also, whether popular or an outcast.

But, dear reader, will numbers get us to heaven? Will admitting the world into our programs advance us spiritually? When people of the world help deliver our programs, is it not a worldly entertainment for the world? Did the children of Israel gain in favor with God, when they did like

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LAW ENFORCEMENT

The stability of any state or nation rests primarily upon the enforcement of the laws of such state or nation. Laws, to be stable and enforced, must be in harmony with the constitution of the state or nation. The enforcement of laws must be placed in the hands of faithful men who are in sympathy with the constitution and laws.

If any of these conditions are wanting there will be confusion, disorder and anarchy.

These fundamental principles are as true and applicable in church as in state, and their truthfulness becomes very apparent just now when applied to church or state.

The eighteenth amendment where the officers are in sympathy is easy of enforcement and "law and order" prevails. Where the officers are not in

sympathy, and not loyal to the constitution and laws, confusion and disorder is the rule.

As applied to the church the same holds good. Where the leaders, the officers are loyal and faithful to the constitution the Bible and the laws of the church based on the Bible, there is order, unity, peace, harmony and love. Where these leaders are disloyal and not in sympathy there is disorder, confusion and strife.

With the state, laws or even the constitution may be annulled whenever "we, the people" deem wise and best to do so. With the church, her laws and principles are unchangeable, because her constitution and laws were enacted by an unchangeable God. The methods of enforcing these laws are not in every instance clearly stated. In such case, the church by "divine right" enacts such rules or methods as will aid in the enforcement of the law or the principle. These enactments when directed by the Holy Spirit are "bound on earth" and ratified in heaven and are as obligatory as any specific law laid down in the Code or Digest or the Constitution itself.

Many in the church have failed to see and recognize this fact and so by insubordination and disloyalty flagrantly ignore and disregard those en-

actments by which the church seeks to carry out gospel principles, and the result is confusion and discord which threaten the downfall and disintegration of the church.

These insubordinate disloyal characters, many of whom are looked to as leaders are directly responsible for the unsettled state and condition of the church. For it is through them the innovations have been introduced and the departures from the faith have been encouraged, which tend to division and threaten to disrupt the church.

The truth of this statement is verified in the discussion of the paper on the anointing question in our late Conference at Winona Lake, Indiana when a number of brethren stated they had answered and officiated in calls for the anointing outside of the church, which had never been sanctioned by Conference. In this way many innovations and departures have come into the church, causing confusion and destroying peace and harmony in the church and tend only to division and separation, and such leaders are directly responsible.

Another similar example was brought to light in the paper from Idaho and western Montana in the late Conference at Winona Lake, Ind.,

looking toward a union of the church of the Brethren and the Brethren church, in which it is stated, "now it is not uncommon for members of one church to identify themselves with the other church with no requirements other than they had in the church they left and officials of the one body or church often identify themselves with the other body or church with no other qualifications for holding office required of them than they had in the church from which they came, and vice versa. What an admission of irregularity! What insubordination and disloyalty to the church! No wonder there is confusion and discord. And the most regrettable thing about it is, that while the paper was completely ignored by Conference, this condition of things, in all probability will continue right on, for the presumptuous, selfwilled, disloyal who "despise government" will not likely heed the rulings of Conference in this matter as they have not in the past, and because of such conduct by such persons, love, peace, harmony and unity in the church will be less and less, and the breach grow wider and wider until instead of uniting with others our own beloved church may be disrupted.

WILL NUMBERS COUNT

Continued from Page 9

other nations? Will popularity obtain for us a glad welcome from our Savior?

Brethren, truly we are nearing the last days, for says Paul in II Thes 2:3 "That day shall not come except there come a falling away first."

May our faith be increased and may we have strength to withstand the temptations of these days of sin.

McClave, Colo.

SPIRITUAL BAPTISM

S. M. West

Dear Editor:

As I have had quite an experience in the various forms of baptism, being first sprinkled, then baptized by single immersion, and finally by trine immersion, each being called baptism, by the administrator, and now having read "The Ten Reasons for Baptism" by Brother Nyce (in the "Gospel Messenger of January 3rd) as "essential to salvation" I am impressed as I believe by the Holy Spirit, to write an article entitled Scriptural Baptism. What is it but a baptism backed by God's word?

First by the lips of His prophets. Then His son and the apostles, and later his disciples. (Isa. 9: 6.) "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder:

and his name shall be called Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Five very important designations, which surely should be respected. (See Lsa. 47: 4) "As for our redeemer the Lord of hosts is his name, the Holy One of Israel." (Mal. 3. 1.) "Behold I will send my messenger and he shall prepare the way before me." (Matt. 3 1.) "In those days came John the Baptist preaching in the wilderness of Judea, v5. Then went out to him Jerusalem and all Judaea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." (ve. 13.) "Then cometh Jesus (that "child") from Galilee to Jordan unto John, to be baptized of him." (Ver. 16). "And Jesus, which he was baptized went up straightway out of the water: and lo! the heavens were opened unto him and he (John) saw the Spirit of God descending like a dove, and lighting upon him: and lo! a voice from heaven, saying "this is my beloved Son, in whom I am well pleased." Thereby endorsing John and his baptism and the act of Jesus in being baptized by John, and thus setting us an example, (Matt 11: 10) "For this is he of whom it is written. Behold I send my messenger before thy face, which shall pre-

pare thy way before thee." Ver. 11 tells who this messenger is, even John the Baptist ver. 14 calls him the "Elias which was for to come." Matt. 28: 19 20 contains Jesus last command to his disciples namely "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even until the end of the world." Unless the "all things" is included in the obeying how can we expect the promise to be fulfilled? Mark, another apostle describes in the first chapter 9 10 Jesus' baptism. And in 16: 15, 16. He that believeth and is baptized shall be saved: but he that believeth not shall be damned." These are the words of Jesus. Then comes Luke in Chap. 7: 29, 30 who says "And all of the people that heard him and the publicans, justified God, being baptized, with the baptism of John, but the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." St. John says in 3: 23 "And John also was baptizing in Aenon near to Salim, because there was much water there: and they came and were baptized." V. 5 read: "Verily verily I say unto thee, except a man be born of water and of

the Spirit he cannot enter into the kingdom of God."

(Acts 2: 38, 41) "Then Peter said unto them, repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Then they that gladly received the word were baptized, and the same day there were added unto them about three thousand souls."

(Acts 8: 12.) "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women. Acts 19: 3, 4, 5, 6 shows plainly, first the importance of repentance, then baptism and then the laying on of Paul's hands, after their obedience. The promise was fulfilled and the Holy Ghost fell upon them. Acts 22: 16 reads "And now why tarriest thou? Arise and be baptized, and wash away thy sins calling on the name of the Lord."

(Romans 6: 3, 4, 5) "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death:—For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (1 Cor. 10: 2) "And were all baptized unto Moses in the cloud and in the sea." (Gal. 3

27) "For as many of you as have been baptized into Christ have put on Christ." Eph. 5: 26) "That he might sanctify and cleanse it with the washing of water by the word." If this refers to baptism, as I think it does it surely needs "much water" to do much washing, and cleansing, coupled with the word. (Col. 2: 12) "Buried with him in baptism, where in also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Now believing as I do and after 80 years of experience, knowing that there is an all wise God with wisdom, and power enough to form and carry out the greatest plan that was ever formulated, and with such love as to put it here for us to learn from his sacred word, which plainly tells all we need to know, how we should search the scriptures listening to the Holy Spirit, that we may find out all these things, that Jesus the Redeemer of sinners has commanded, his followers to do. Does not all this scripture plainly show the importance of a scriptural baptism in God's sight. And should be in our sight if we are truly his? And now, after all, God's word says and consulting the writings of the church Fathers, extending back as far as Polycarp, who was converted by the labors of "the dis-

ciple whom Jesus loved," and was baptized by him—A. D. 80 --What else but Trine immersion with forward action would apply?

Westfield, Mass.

THE HOLY SPIRIT

R. R. Shroyer

We are now living in the Spirit's age. What we mean by that statement is that the time, between Christ's ascension and His return is the age in which the Holy Spirit is more active in performing His mission than any other age. We don't mean by this statement that the Holy Spirit had not any specific work in ages before. When Jesus was in the world He was the teacher, the leader and director of His people. When Jesus was about to leave them and go to the Father he told his **disciples**. I will pray the Father, and He will give you another comfortor even the Spirit of truth whom the world cannot receive for it be holdeth Him not neither knoweth Him. Ye know Him, for He abideth with you and shall be in you. (John 14. 16-18.)

What is the Holy Spirit? We answer that the scriptures teach that the Holy Spirit is a person. Always spoken of as a person. A few scriptural citations.

But the comfortor even the

Holy Spirit, whom the Father will send in my name He shall teach you all things, and shall bring to your remembrance all things that I have said unto you. (John 14. 26.)

Notice the Holy Spirit is spoken of as a person, the personal pronoun He is used. In John 14. 16-18. The Holy Spirit is spoken of as a person Jesus said "I will pray the Father and He will give you another comfortor even the Spirit of truth whom the world cannot receive, for it beholds Him not neither knoweth Him ye know Him for He abideth with you and shall be in you. Nevertheless I tell you the truth it is expedient that I go away for if I go not away the comfortor will not come unto you but if I will go away I will send Him unto you, and when He is come He will convict the world in respect of sin and of righteousness and of judgment." (John 16, 7-8.)

Again spoken of as a person, "How be it where He the Spirit of truth is come He shall guide you into all truth." (John 16. 16.)

More texts could be cited.

From these texts it is clear that the Holy Spirit is a person. The Holy Spirit has a mind. "And He that searcheth the hearts knoweth what is the mind of the spirit." (oRm. 8. 27.) The Holy Spirit has a

will. He wills things. "But all these worketh the one and same Spirit dividing to each one severally as He will." (2 oCr. 2. 11.) The Holy Spirit acts as a judge.

"For it seemed good to the Holy Spirit and to us to lay upon you no greater burden than these necessary things." (Acts. 15. 28.)

Here it is clear the Holy Spirit acted as a judge in shaping an answer to the settling of the trouble that the church had gotten into about circumcision. I am certain even to-day the Holy Spirit will direct Conference and decide difficult problems. When conclusions have been arrived at aided by the Holy spirit, then such should be regarded as safe to carry out in all the churches.

"The Holy Spirit searcheth all things yea the deep things of God." (Cor. 2. 10.)

"The Holy Spirit forbids certain things. It forbids the disciples to preach in Asia. (Acts. 16. 6.)

We have shown that the Holy Spirit is a person. That He has a mind, a will, that He forbids, He searches, He judges,

The Holy Spirit is put on equality with the Father and the Son in the baptismal formula. There are three distinct persons in the Godhead. The Father stands at the head of

the list. In the mind of the Father originated all things concerning Creation and redemption. In creation the Father spoke and said to the Son and to the Holy Spirit. Let us make man in our own image. Plurality here. So in the plan of redemption Jesus in His high priestly prayer addressing the Father said the words thou gavest me, I gave to them. The plan was worked out in the mind of the Father. Father implies originality. The Father planned the plan of salvation. The Son brought it into the world and the Holy Spirit consummates or finishes the work. Hence we are told to baptize the believer in the name of the Father (this implies an act) why? To honor the Father for His part in the plan of salvation. Also be baptized in the name of the Son. To honor Him for what He did and of the Holy Spirit, an act, to honor Him for what He did. This cannot be carried out with anything short of an act in each name.

If I would be commanded to dip my pen into the cup of green paint, and of yellow and red paint I certainly would be obliged to dip my pen three times. I never could see how intelligent persons could get the idea they could baptize in the name of the Father and of the Son and of the Holy

Ghost with one act.

What does the Holy Spirit do for man? He gives us the power for our Christian work.

The disciples were told to tarry in Jerusalem until they were endued with power from on high. The Holy Spirit enabled Peter to preach that wonderful sermon which convicted thousands and brought them to Christ. If any thing is more necessary than others, I feel sure its the help of the Spirit. Men filled with the Holy Ghost Men have in time past and can in these days, preach the gospel effectively and even not be considered scholars. I fear too many preachers depend too much on education; preach from the head and it doesn't go deeper than the head. The Spirit helps in prayer.

"We read, we know not how to pray, but the Spirit maketh intercession for us, with groanings that cannot be uttered."

"Believe not every Spirit but prove the Spirits whether they are of God, because many false prophets are gone out into the world." (1 John 4. 1.)

False teachers is the idea. Notice prove the Spirits plural. "Many Spirits have gone out into the world." Now we are to prove them whether they be of God. How prove them? With the written word. If we be in possession or lead by a Spirit that tells us we need

not comply with all that is said in the written word, we can rest assured it is not the Holy Spirit. For the Holy Spirit leads into all truth. The Holy Spirit will not lead people contrary to the written word. The Father and son and Holy Spirit are a complete trinity in unity. They work together to accomplish man's salvation. In these days so many cry Holy Spirit but have so little for the written word. The Holy Spirit won't lead one way, the Father and Son, another way, never. While conducting a meeting some years ago I preached on Feet washing. After dismissal a lady approached me and said "I pity you, I really do." Why so? "I feel just fine" I replied. "Why you are in a delusion. Feet washing isn't necessary." How can you say that? Didn't Jesus wash His disciples feet? Didn't He say "I have given you an example that you should do as I have done to you." How can you conclude feet washing isn't necessary? "I tell you how I settled it. I got down on my knees and asked God to show me whether it was necessary, and while on my knees, Spirit told me it wasn't necessary." I answered, sure a spirit told you that but it wasn't the Holy Spirit. It was the same spirit that told Eve "thou shalt not

surely die." Then she warmed up and retorted on me. I still feel that when people are unwilling to obey the Word a spirit will lead them to believe it isn't necessary. The Holy Spirit is the last agency or means that will ever be used to accomplish man's salvation. Hence the blasphemy against the Holy Spirit can't be forgiven. May we all allow the Holy Spirit to have full possession of our hearts and all will be well with us.

Greentown, O.

THE PURPOSE OF A COMMAND.

By Homer Tornaugh.

For what primary purpose does a commander give a command? To be obeyed. Who is the Christian commander? Jesus the captain leader. If you have ever had any army experience you are aware that it would not pay a subordinate to stop to ask any questions or to argue the whys or the wherefores of a command when a superior officer gives a command. It would not matter whether the command was an old Jewish custom, a custom of the day, or a new command—one that he had never heard of. The commander has given the command and it is the duty of the subordinate to obey at once. If he should stop to argue the whys or the wherefores

of the command or disobey he is open to court martial, and my receive such punishment as the court martial may direct. Today the captain o four salvation sys in (John 13: 14) that "I have given you an example, that ye should do as I have done to you." What difference should it make to us whether the command of feet washing, or any other command of the New Testament is an old Jewish custom, a custom of the day, of a new ocmmand? Today are we going to stop to argue the whys or the wherefores or even disobey the commands of the New Testament and throw ourselves open to court martial and pay the penalty of everlasting banishment from God? Or will we be able to say like Paul that good old soldier of the cross if he had finished, in army pheaseology,

I have fought a good fight,
I have finished my course.
I have obeyed the commands.
Consequently I know that I shall receive an honorable discharge with character marked: Excellent service: honest and faithful and is entitled to wear a chown of life.

North Manchester, Ind.

WHAT THEY SAY

I can not tell you how much we enjoy reading the "Monitor." I am sure there is no

better paper published. It place of good s
mons we don't get in our local churches now. It certainly has a place of its own to fill and I think it is filling it well. I am glad I can help to support such a good cause, as I know it is bringing joy to many discouraged souls. Surely those who desire to keep the teachings of our Master will have to withdraw themselves from many things that are going on in our churches today. I am hoping it may be God's will for those of like faith and convictions to be more closely united in the near future. May God richly bless you and your helpers in the efforts you are putting forth in his case."

"I am sending eight dollars, onedollar to send the "Monitor" to—, and the other to be used where it is needed in the work. We pray that much good may be done in his name."

We thank you dear sister and we too, are praying that much good may be done in His name. If this good sister should wish to send three dollars more she could buy one share o fstock and thus become a real booster.

Who will will be the next to do likewise?

Three-Year Bible Reading Course

Arranged by
CYRUS WALLICK, CERRO GORDO, ILL.
Motto: **READ, THINK, ACT**

OUR MONTHLY TEXT

Now when Daniel knew that the writing was signed, he went into his house. and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees, three times a day, and prayed and gave thanks before his God, as he did afortime. (Dan:6-10)

RULES FOR DAILY LIFE

Dan. 6:10. Psa. 55:17

Begin the day with God;
Kneel down to him in prayer;
Lift up thy heart to his abode,
And seek his love to share.

Psa. 5: 2; 59: 16; 88: 13;
Gen. 22: 3; 28: 18; Ex. 16:21;
24:4; 29:39; Ezek. 46:13-15;
Mark. 1:35; 16:12; Acts 5:21a.
Open the Book of God,

And read a portion there,
That it may hallow all thy
thoughts,

And sweeten all thy care.

Psa. 1:2; Josh. 1:8; Dent.
6:6-9; 11:18-21; Psa. 19:7-11;
119:97, 103, 105, 165; Acts 17:
11; Eph. 6:17; 2 Tim. 3:15-17.

Go through the day with God,
Whate'er thy work may be;
Wher'er thou art—at home—
abroad,

He still is near to thee.

Gen. 5:22; 6:9b; Psa. 1:1;
Eph. 4:1; 5:15, 16; Col. 1:10;
3:17; I Thes. 2:12. Jno. 5:17
9:4; 17:4; Gen. 2:15; Ex. 23:12;

35:2; Prov. 6:6; 31:27; Eccl
9:10; Rom. 12:11; 2 Thes. 3:10-
12. Psa. 139.

Converse in mind with God,
Thy spirit heavenward raise,
Acknowledge every good be-
stowed,

And offer grateful prayer.

Ex. 25:22; Dent. 5:24; Psa.
25:14; Gen. 18:17; Amos 3:7;
Jno. 14:23; 15:15; 1 Jno. 1:3;
3:24; Jas. 4:8a; Jno. 3:27; Jas.
1:17; Psa. 103:1-5; 104:14, 15,
24, 27, 28, 148:1-14.

Conclude the day with God,

Thy sins to him confess:

Trust in the Lord's atoning
blood,

And plead his righteousness.

Lie down at night with God,

Who give his servant sleep;

And where thou treadist the
vale of death,

He will thee guard and keep.

Gen. 24:63. Psa. 3:5; 4:48;

91:4-6, 119:2:1-2; 119:55; 121:
3-6; Prov. 3:24; Eph. 4:26. 1
Jno. 1:9; Psa. 32:5; 26:2; Rom.
3:23; 5:12; Isa 53:6; Psa 23:4;
Matt 27:52; Acts 7:60b; 1 Cor.
15:6, 51; Rev. 14:13.

—Author of words unknown.

Scripture references by C. W.

Daily Readings:

August

1. Sat—Ezek. 36: 16-38.
2. Sun.—Jas. 1 (or better
read the whole book.)

3. Mon.—Ezek. 37.
4. Tue.—Ezek. 38.
5. Wed.—Ezek. 39.
6. Thu.—Ezek. 40:1-23
7. —Fri.—Ezek. 40:24-49.
8. Sat.—Ezek. 41.
9. Sun.—Acts 15:36-16:5.
Psa. 67.
10. Mon.—Ezek. 42.
11. Tue.—Ezek. 43.
12. Wed.—Ezek. 44.
13. Thu.—Ezek. 45.
14. Fri.—Ezek. 46.
15. Sat.—47.
16. Sun. Gal. 5:13-24
Prov. 23:29-35
17. Mon.—Ezek. 48.
18. Tue.—Dan. 1.
19. Wed. Dan. 2:1-23
20. Thu.—Dan. 2:24-49.
21. Fri.—Dan. 3:1-25.
22. Sat.—Dan. 3:26-4:18.
23. Sun.—Acts 15:36-16:15.
Isa. 6:1-8.
24. Mon.—Dan. 4:19-37.
25. Tue.—Dan. 5.
26. Wed.—Dan. 6.
27. Thu.—Dan. 7.
28. Fri.—Dan. 8.
29. Sat.—Dan. 9.
30. Sun.—Acts 16: 16-40,
Psa. 46:1-5.
31. Mon.—Dan. 10.

AN EVENING HYMN

Psalm 4:3-8.

Tune: "Now the Day is Over," New Brethren Hymnal, No. 70.

1. On the good and faithful
God has set his love:
When they call he sends them
Blessings from above.
2. Stand in awe, and sin not;
Bid your heart be still;
Through the silent watches
Think upon his will.
3. Lay upon God's altar
Good and loving deeds,
And in all things trust him
To supply your needs.
4. Anxious and despairing
Many walk in night;
But to those that fear him
God will send his light.
5. In God's love abiding,
I have joy and peace
Move thou all the wicked
Though their wealth increase
6. In his care confiding
I will sweetly sleep,
For the Lord, my Savior,
Will in safety keep.

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BIBLE MONITOR

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"For the Faith Once for All Delivered to the Saints"

LEGALISM AND LIBERALISM

In our last we had something to say about "Law Enforcement". In this we wish to say something on the above subject.

Jesus Christ came into the world to redeem mankind from the "curse of the broken law" and build or establish a kingdom or church for a home for those who would become his followers, and to lay down the principles or rules to regulate the life and conduct of those who became members of this kingdom or church.

These rules gave the apostles authority to "bind" and "loose", to "remit" and "retain", in harmony with the will of God as given to them by Christ the founder and builder of the church. This church from the beginning imbibed the spirit of what is now improperly styled "legalism borrowed from the Jews." It was legalistic or more properly, it was submissive and governed by the principles laid down by its founder.

When turned over to the apostles they at once began to "bind" and "loose" in harmony with His, "Teaching them to observe all things

whatsoever I have commanded you" and His, "man shall not live by bread alone but by every word that proceedeth out of the mouth of God."

This church was legalistic in its beginning and throughout the apostolic age, and so were the apostles into whose hands it was committed. They were to "walk in the Spirit", "to stand fast in the liberty wherewith Christ had made them free" and not to be "entangled again with a yoke of bondage" to the Mosaic law, but this did not release them from "Take my yoke upon you and learn of me" or from the "perfect law of liberty wherunto ye do well that ye take heed."

Liberalism soon began to manifest itself among them by those who were disobedient, who were "presumptuous" who were "self-willed", who "despised government" who were "not afraid to rail at dignities," rightful rule and authority. And this liberalism was in spite of, and not because, of the teaching of the apostles who themselves were strict legalists when it came to obeying their great commander and conforming to the "faith once delivered to the

saints." They never for a moment encouraged a reaction against legalism in favor of liberalism, and yet in spite of their earnestness and zeal some would not heed and had to be dealt with as erring and disobedient.

The idea seems to prevail in the minds of some that the apostles, and Paul especially, weakened, grew more lenient, more liberal, towards the later period of the apostolic age. This can but deceive and justify our own people in their sinfulness. Listen while we let Paul tell the story, "Stand fast and hold the traditions which ye have been taught whether by word or epistle of ours." When were they taught these traditions? During his life time, during his ministry. When did he write this? A. D. 54 or about twenty years after his conversion.

Hear him again: "Now I praise you, brethren, that you remember me in all things and keep the traditions as I delivered them to you." When did he deliver them? during his ministry. When did he write this? A. D. 58, or some twenty-five years after his conversion or some eight years before his death. Did they all heed this teaching? No. What did he say to the church then? "Withdraw yourselves from everyone that walketh disorderly and

not after the tradition he received of us." When did he tell them this? A. D. 52. How did he tell them? "I command you in the name of our Lord Jesus Christ that you withdraw" from them.

What else did he tell them? "Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity, etc? Wherefore, come ye out from among them and be ye separate, etc." How could they "come out and be separate" if they let the unbelievers stay in? or if both classes stay in? When did he tell the church this? A. D. 58. Does this look much like Paul had become a liberalist in the later period of the early church? No indeed.

Was this kind of teaching general with Paul? Yes, "even as I teach everywhere in every church." Paul was a strict legalist first and last to the close of his life, and it is unfair to him and the early church to insinuate that later in life he became a liberalist.

How did Jesus teach along these lines? "If thy brother trespass against thee, etc. Tell it to the church, if he neglect to hear the church, let him be as a heathen man and a publican." Does this look like liberalism? When did he say this? A. D. 33. What else did he say? "If thy brother sin rebuke

him, if he repent forgive him." But if he doesn't repent then what? The liberalist would say "just let him alone." Wouldn't Jesus say "let him be as an heathen man and a publican?" And wouldn't Paul say "withdraw" from him or "have no fellowship with him"?

What further did Jesus say? "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen and repent and do the first works, etc." When did Jesus say this? About 96 A. D. This church had become very liberal it seems, but Jesus was the same legalist he was in A. D. 33, or 63 years before.

But what has all this to do with our present day condition? Is history repeating itself?

(To be continued)

Fayette, O.,
July 19, 1925.

B. E. Kesler,
Dear Bro.:

I will try and give you the developments of things here in Ohio against the Monitor work, just as they have happened. I became a reader of the Monitor about two years ago now, and was well pleased with it from the start, and soon began to tell others of it, and sent in other subscriptions very regularly as other folks became interested. I also

wrote a few articles which were published in the Monitor. When the Monitor meeting was held at Uniontown, Pa., I was anxious to go, and at the very last was permitted to go. At this time I became associated more closely with the work, and have tried to do what I could for its promotion. I soon learned many of our Church leaders in N. W. O. were not pleased with the Monitor work, and at our D. M. last March, I was not present but the elders in their meeting, discussed the Monitor work at much length. They appointed a Committee of elders which was confirmed by D. M. to come and visit me about the Monitor work. In a few days I received a notice they were coming to see me, but they did not say what for. No charge was given me in writing. The ninth of April they came and we talked about the Monitor work. All the charge they had when they came, they stated the Monitor would lead to a division. I tried to reason with them, that this was not true, that the church had been divided long before the Monitor existed, and the Monitor was not the cause of it. But the liberal element by departing from doctrines of God's word and the principles of the church had caused it, and if they continued in their course they would force a separation,

not a division, that had already come.

They then said they would give me time to think it over, and hoped I would discontinue my support to the Monitor work.

They then left for this time.

The last of May I received a letter from the Committee asking me to reply at once as to what I had decided to do.

I gave them a brief reply, just stating I felt the Monitor work was right and directed by God and I expected to continue my support of it.

Then a few days later the Monitor meeting was held in our church here in Ohio. I was re-elected as a director for our Company.

The Conference at Wynona was now on and the elders of N. W. O. met on Conference grounds and heard the report I gave the Committee and arranged for the Committee to come back to the West Fulton church and have a council and act independently of the local church, and depose me if I did not withdraw my support from the Monitor.

The ninth day of July was set for this meeting. They came and opened the meeting. No charge had been presented to me in writing. They took no vote of the church. About four hours were spent, partly by making abusive remarks about

the Monitor work, and us who support it. Then the Committee withdrew for a few minutes. They then returned and gave their decision, which was to take away my eldership, with no fault against me except the Monitor work. The church plead with them to show some wrong I had done, or give some authority for such proceedings. This they refused to do. We read different A. M. decisions, but to no avail. They said they hated to do it, but they were sent there to do it, and had to do it.

The Committee then told the church they could choose them an elder, on conditions they would not choose a Monitor man. This the church could not see clear to do, and the Committee appointed an elder. They named one elder; the church told them at once they could not recognize him. Then they named another and the church again refused.

The church to the member have refused to respect the work of the Committee on the grounds of illegal work, and no scriptural cause or charge. We are all going right on with stronger faith and renewed zeal in the name of Christ to do the will of God.

—L. I. Moss.

Our dear brother Moss thinks the above would be of

interest to our readers, so we give space for it.

When you have read it, think it over, then the Monitor would be glad to have your idea of the situation and the course to pursue. A crisis is coming and we must be prepared to meet it. Let us hear from you in a personal communication. "They that will live godly in Christ Jesus must suffer persecution." Must brother Moss and his faithful little band suffer alone? Let us hear from you.—Ed.

THE TRUE MEASURE OF SUCCESS

D. F. Lepley

How the ambitious mother plead for what she considered the success of her two boys, James and John, that they might be next to their Lord in authority and power in his kingdom.

I wonder if they were not greatly disappointed when Jesus told them that he had no power to bestow such exalted favors,—that greatness in his kingdom was not measured by such things. But—"whosoever will be great among you, let him be your minister (subordinate) and whosoever will be chief among you, let him be your servant." Even as "I came not to be served, but to serve and to give my life as a

ransom (a redeeming price) for many."

Any estimate of human success without the acknowledgment of God as a factor, is a fallacy.

The things that we pride ourselves upon as our successes, God may pronounce failures.

God is the only judge of success and failure, and whether he will count our efforts or our lives a success, depends on whether or not we have done faithfully, honestly and patiently, as good as we could, the things he gave us to do, whether big or little.

In God's work, we must first show that we are willing and able to do well the little, the common things he gives us to do before he will trust us with the big things in his service.

These little things we will find any and everywhere continually in our every day life. We need not to leave home to find them.

It requires patience and a faithful heart to learn to do little things well.

We must wholly surrender ourselves to God and trust him fully to do this.

When we measure our lives and achievements with that of some great world character, we may be disappointed in ourselves and feel that we have

failed. But when God measures the good that each has done, he may say that ours was the successful life and his the failure.

God wants us to be witnesses for him and we can make our conduct, our words, our acts, our clothes, our faces, our very lives, all bear witness of him at all times and in all places.

The nearest and surest path to success lies in accepting every righteous duty, and every opportunity to do good, that we find in our way, as coming from God, and bringing into action all our very best endeavors in disposing of them, each day, as though it were the last day allotted to us.

Therefore, so let us strive, so let us live, no matter what man's estimate of our lives may be, that God shall write "success" all over our records.

"Desire not to live long

But to live well.

How long we live, not years,
Our action tell."

—Connellsville, Pa.

The name of the author of the following letter, for various reasons, is withheld.

"Dear Bro. Kesler:

I can't help writing to you and telling you what a blessing the "Monitor" has been to us.

How I longed for, just such

a paper and am so glad there are so many yet standing faithful.

I've been wonderfully interested in Bro. Eskeldsen's letters. That is what prompted me to write and tell my experience. It is in the hope that some may be benefitted that I tell my story.

Many who have set their faces toward Canaan look back and long for the leeks, garlic and onions of Egypt, (the fashions of the world) and are content to dwell in the wilderness of worldly pleasures.

I was reared in a country community where there were plain and also fashionable people some Brethren in each class.

After I was married—and let me say here to the girls, sisters don't marry a sinner and hesitate about marrying one of another denomination—we moved to a large city. I attended one of the churches where almost all dressed in "style". Bye and bye I laid down my bonnet, put on a hat. Then husband insisted on getting me a wedding ring which I consented to (you see I made the first move). Next it was the movies and the theatre, and that is the general spirit of each one who gives up the bonnet and what it stands for.

Some may pity me if I was no stronger than that, but I

didn't yield all in a moment. The devil tempts little by little, and with a hat on people "just can not see why you will not do these things"; but how different with a bonnet on; they don't expect it of you; temptation is less you see, and the world doesn't want you there either—embarrasses them.

Later on we moved to where we now live. One day a friend said, "I know some plain people," and asked them to call and take us to church, which they did and oh! the joy to see a plain church once more. How I longed for the sweet fellowship they were enjoying, but I was not quite ready to make the sacrifice, and so went on for a time.

One night there was a "Passion Play", a story of the French Revolution and—the devil always tempts at the weakest point, and mine was the love history—we went. And oh! such a sight! I never saw anything so awful and so immoral in all my life! I vowed then and there if the good Lord lets me get out of here alive—a devil's den—I'll do as he wants me to do.

A few days later I met a sister, a stranger, but she had a bonnet on and I knew she could help me.

I told her my story, and how tired I was of the "onions" and "garlic" and how I longed

for the "milk and honey." What a joy came into my heart! The sun seemed to shine brighter as I talked to her. Such a blessed experience only those who have had such can know.

But this was only one of the blessings. Many have followed. The greatest of which was the conversion of my husband. I know if I had continued on in sin I could not have hoped for him to become a Christian. And when I think of what might have been I thank God again and again that I had not seared my conscience until it did not warn me any more.

The second great blessing was, my husband had to go to the hospital for an operation. The doctors hesitated because his heart was weak from being gassed in France. They waited four months, then decided they could wait no longer. He called for the anointing. The elders came in the morning of the day they were to operate on him. The elders said such an experience they had never had. He told them he would be at the next love feast which was only three weeks ahead and he was. I firmly believe it was the anointing and the prayers of the saints that saved him. A man for whom the doctors had little hope.

Then again if I had not been obedient he could not, or likely

would not, have enjoyed these things not knowing God's love and the joy of forgiveness."

Moral.

Beware of drifting with the world. Many such stories have not a happy ending as this one. Many never return from their wanderings.

MUSICAL INSTRUMENTS IN WORSHIP

By D. D. Thomas

One of the things that Paul emphasizes is that the teacher should instruct in such a way that the hearer might be edified. (1 Cor. 14:6.) So also since ye are zealous of spiritual gifts, seek that ye may abound unto the edifying of the church. Verse 12. Let all things be done unto edifying. Verse 26. The power of the saints to commune with God depends upon this instruction being carried out. God has delegated this duty of instruction to mortals "who study to show themselves approved of God". By a wonderful provision God has preserved unto us written by the hands of the apostles and evangelists, through the inspiration of the Holy Spirit, his will concerning us. Everything he tells us to do is a service unto him, a communion with him, and an edification to others. If it does not have these characteristics

it is useless.

Prayer is instructive, is edifying. The audible prayer in the public assembly often expresses our wants better than we could and enables us to say amen, with greater fervor than it would seem possible in private prayer. In private we come close to God. As we pray for others God comes to us. As we are enabled to forgive others through his help he forgives us. But there is an intelligent communication to God or man or both. In the private or secret prayer the edification is to a great extent in the open reward. In whatsoever degree the above may be apparent it still remains that the instruments tones do not instruct any more than the counting of beads or the turning of the wheel prays.

The early Christians do not seem to have placed music in so prominent a place in worship as we do.

Some of the principal New Testament scriptures that give us anything on this subject are:

Mark, 15:26 — "And when they had sung a hymn they went out unto the mount of olives."

Eph. 5:19 — "Speaking to one another in psalms and hymns and spiritual songs."

Col. 3:16 — "Teaching and admonishing one another in

psalms and hymns and spiritual songs."

1 Cor. 14:15—"I will sing with the spirit and I will with the understanding also."

1 Cor. 14:26—"When ye come together each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation."

Teaching seems to be the prominent thing in all these scriptures. "So let us follow after charity whereby we may edify one another." (Rom. 14:19.) An instrument of music is not that by which any thing is taught. Not only that but it hinders by its noise, however pleasant, the interpretation or rendering of the words uttered.

If it were true that the feelings is an index of the spiritual condition of the hearer, then the use of the instrument might be thought of. But that is not true. Christ speaks of "many" unconscious of their doom, expecting to be received by him, until they are told to "depart" and denounced as those "that work iniquity". These evidently in their ignorance seemed happy. The soothing of the music lulled their conscience to such a sleep that meant spiritual death and they took that sleep for happiness.

Christ is the fulfillment of the law. The law is perfected in him. It is "the perfect law

of liberty."

"The law was given by Moses but grace and truth came through Jesus Christ." (John 1:17.)

The parts of the law that we have in the gospel are those that Jesus Christ and his apostles through him or by his authority have placed there. David worshipped with instruments of music. But, Christ is greater than he. And Christ did no such thing. Not only that but he taught no such thing. Should we take David or Christ?

On the mount of transfiguration the voice came from heaven "Hear ye him." Moses was not chosen though he was present. Elijah was not chosen though he was present. Jesus stood alone and the voice came to him. Not Moses nor Elijah but Jesus is the one we should hear.

Of the Ten Commandments nine are brought over into the gospel. One is not. The fourth commandment is not given to us through Jesus Christ. Somewhat is said of it but it is never commanded.

If the musical instruments were commanded to be used as a means of worship they would have been on the same plane as the nine commandments. But, with the silence of the

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THE OLD FASHIONED WAY

I

They call me old fashioned because I believe
That the Bible is God's holy word:
That Jesus who lived here among men
Is divine, and the Christ of God.

Chorus.

My sins were old fashioned,
My guilt was old fashioned,
God's love was old fashioned,
I know,
And the way I was saved was
the old fashioned way
Through the blood that makes
whiter than snow.

II.

Old fashioned because I believe
and accept
Only that which was spoken
from heaven;
Old fashioned because at the
cross I was saved
At the cross had my sins for-
given.

III

Old fashioned because I am
bound to do right,
To walk in the straight narrow
way;
Because I have given my whole
life to God
Old fashioned because I pray.

IV

Old fashioned because I am
sanctified,
And from all sin I am saved
today;
Because I believe we all may
be cleansed
From sin in the old fashioned
way.

V

Old fashioned because I am
looking above
To Jesus the glorified Lord;
Because I believe he is coming
again
Fulfilling his holy word.

—Selected

MUSICAL INSTRUMENTS IN WORSHIP

(Continued from Page 9)

New Testament scriptures they go with the Fourth commandment. And one may reasonably conclude that God is not well pleased with those who worship with them.

History tells us that instruments of music were first used in the churches in the year 663 A. D. It was authorized by some council of the church and sanctioned by the pope. In the worship of idols no doubt it was used and in secular meetings. So we see that it was six and one-half centuries after Christ before instruments of music were used for worship in the churches. It comes in much too late to make one think that God is well pleased with us in so worshipping him.

Two things stand out prominent in influencing people to want to use instruments of music in the worship of the true God. The first is that they may be like other people. Israel wanted a king like the other nations. It is one of the saddest things to see how people go after the fashions. They will throw away modesty, subject themselves to heavy burdens, resort to dishonesty and fraud, that they may do as others. The most fashionable churches have instruments of music, and

every other is striving to keep up. In their mad rush they forget God and every good thing that they may attain unto the objects of their ambition.

The second is the morbid desire for entertainment. The world is rushing after things that entertain. No question of virtue, no question of modesty, no question of instruction in truth checks them. And the church in her desire to attract men gives the entertainment color to her worship that she may turn the rush of people her way. Even with these things in the church, the churches are almost emptied to fill up the theater, the show and the dance hall. Men and women attend the race course and the Sunday games. And the church with all her aping after the world is powerless to attract worshippers.

What shall we do then? Would it not be well to turn to the voice of the scriptures given by the power of the Holy Spirit, and list to its teaching? Would it not be well to be guided by its influences through the maze of the rushing world?

—McComb, O.

WHAT OTHERS SAY

"My neighbor said that a brother from Kansas told him that you was to fill a mission point six months for \$150 and

you was there one time and made them pay the full amount. Our elder is spreading it around in different congregations making it look as bad as he can."

Well, this is one of those stories that start with "somebody said that somebody else said etc.". But we'll give \$150.00 for the proof of the above statement about that mission point. The "old fellow" is at work but he's a liar and the father of them. But let us hear from you when he starts another one.

Dear Bro. Kesler:

I am one of the young members of the church; I have been in the church about 12 years but I mean that I am not so old as years go. Much and varied has been the instruction I have received regarding my souls growth but none has been as useful in helping me build upon the solid rock as that I have received in reading the Bible Monitor the last few years.

THE YOUNG PEOPLE

Glenn Cripe

There is a great cry—How can we save our young people? This cry is heard far and near. It even comes into our own homes. It is a lamentable fact that many of the young are

lost to the church and to God. It is folly to save them to the church and not to God, but that seems to be the method that the modern church leaders would have us use.

Let us look at the prodigal son: he would not be content with his lot at home and so he asked for his inheritance and left; so it is today. There are those who are not content in the good old gospel way, it is too straight for them, they desire the things of the world and so they say that if they can't have them in the church they will go elsewhere. Here is where the church can learn. The father of the prodigal son left him go while the church the father of its members instead of letting them go, it brings the sinful things of the world in to amuse the wayward sons, and by so doing it defiles itself. When the son had fallen deep in sin then he saw his mistake and all the good he had missed and repenting he went back to his fathers house to ask to be lifted from his miserable condition to that of a servant; when he drew near his father's house the father came to meet him and made him not a servant but a son again. So with the church. It can keep itself pure and full of the good things of God then when the prodigal

sons have repented they will come back and be made the sons of God again. But if the church has defiled itself by bringing in the ways and filth of the world where shall the repentant sons go? Here is a lesson for the leaders of today. Keep the church pure and if she is not pure then cleanse her then the repentant sons of man will have a place of refuge.

The young can repent and be children of God without going as deep into sin as the prodigal son did but there are those who will follow the ways of the world in spite of all you can do to save them, and they must remember that the wages of sin is death and to keep that sin in the church is to keep death there. Revelation 3 says regarding the church at Sardis, "I know thy works, that hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee." Here we have a church with a name that it was alive, and we are told that our church is doing more big things for God than

it ever did before; but the spirit said that that church was dead, and possibly it might say that the Church of the Brethren is dead. The church is warned that it must be watchful, and strengthen the things that remain that are ready to die. How about plain dressing for men and women, song without instruments, and all the other distinctions that made us the children of God? We must hold fast to them for they are a part of the rock foundation Jesus Christ upon which we build. When we let them slip God will come as he promised, as a thief in the night and we shall be swept into the current that all popular, worldly, sinful churches are lost in.

Let us cleanse the church then the problem of the young will have been solved and all of our worry and disturbance of mind will cease because we will have done all that it is possible for the church to do. To leave the church in its defiled condition is only tempting the faithful and hastening their fall. Many a sister has changed from the bonnet to the hat because some other one wore a hat and nothing was done about it; if the blind lead the blind they shall all fall in the ditch. The scripture says that if the eye offend pluck it out, and if the hand should of-

send cut it off. It is better that one should die than that all should perish.

In the scripture you will find the record of many young people some were good and walked in the ways of God and some did not you will also find how God dealt with them. Can man improve on God's ways? If Christ could not save all how can we expect to?

Preserve the church of our fathers, the true church of God in its purity and plainness; then the young who will do so can be saved not only for the church but also for God.

—Goshen, Ind.

CHRIST'S HOUR OF TRIUMPH PART I

K. D. Henry

Christ the only begotten son of the Father, the Savior of mankind was born in a manger. The guest chambers of the inn were occupied by those who had more wealth than the carpenter of Nazareth, and by those who were of supposedly gentler birth and better ancestry than the Christ.

The climax of Christ's life of sorrow and want and self-denial was the cross. Probably no one ever lived who suffered more than he and certainly no one felt his position more keenly than he, the Son of God, did. Christ, one of the triune God-

head coequal, coexistent, co-eternal with God and the Spirit; the one who had enjoyed Heaven and the praise and homage of angels and of arch-angels; he who with the Father and the Spirit had created the heavens and the earth and all that therein is; he who conceived with the Father and the Spirit in creating man in their own image; he who helped to plan the Garden of Eden—the most beautiful and care-free abode ever inhabited by man; he who came to Adam and Eve in the cool of the day and directed them in their absolute purity and innocence; he who knew no personal sorrow and privation before his advent among men of sin; died the ignominious death on the cross. Surely the climax of all his earthly sorrow was calvary.

Undoubtedly there were moments of joy and happiness as well as sorrow in his life. The Word says he grew in favor with God and man. What ineffable joy and happiness this must have brought into the life of this perfect youth growing into manhood uncondemned by God or his own conscience! There must have been joy in his life when men were eager to leave their means of livelihood and become his disciples; when Luke was willing to forsake his profession and confess Christ as his Lord and master;

when Peter wholeheartedly said, "Thou art Christ, the Son of the living God; when he was able by his divine power to restore Lazarus to the friends he loved so well; and then it seems his joy must indeed have been great when they met so lovingly in "the upper room"; but the climax of all his joys and happiness was his one brief hour of triumph—this entry into Jerusalem on Palm Sunday.

On this prophetic occasion and prophecy fulfilling occasion people not only acknowledged and acclaimed him king but received him in a truly regal way by the waving of palm branches and even strewed the street with branches from the palm tree. Palm branches are symbol of victory. (Rev. 7:9) "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes and palms in their hands." The primitive church used the palm to express the triumph of the Christian over death through the resurrection. The palm was also considered the sign of martyrdom and martyrdom was considered a great victory by the Christian. It was in fact considered the supreme

test of discipleship and was looked upon as a passport into life everlasting.

The palm, because of its straight trunk, long life and abundant fruit is referred to in Psalm 92 as a symbol of righteous. So it was altogether fitting and in keeping with earth's most regal and triumphant entry—the entry of Jesus of Nazareth, king of kings, and Lord of Lords, that he should thus be acclaimed king of God's chosen people by the people.

Christ's hour of triumph was prophetic as well as prophecy of fulfilling. It was prophetic in that it symbolized the time when he shall come again, not as a babe in a manger, but king of kings and Lord of Lords; when he shall come and usher in the millennial reign and earth shall rightfully acknowledge him king. It was prophecy fulfilling because his hour of triumph had been foretold by them of old. Zechariah describes the event very precisely five hundred years before. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy king cometh unto thee: he is just and having salvation: lowly, and riding upon an ass, and upon a colt the foal of an ass." Isaiah through inspiration of the Holy Spirit predicted this event almost seven hun-

dred years before it transpired. Jesus himself said, "I am not come to destroy the law or the prophets but to fulfill."

The doctors, the lawyers, many of the Pharisees, the highly learned, those of social prominence did not take part in this great ovation. It was the common people who acclaimed him king. The common people of today are more ready to receive him and his teaching than any other class or type of people and just as surely as a people become highly educated and become socially prominent, they are not so ready to accept all of his teaching as essential. Abraham Lincoln said, "God must love the common people, for he created so many of them." This royal reception by the common people was a demonstration of his divinity. Some of the profoundest and sublimest revelations have been made to common people. Christ was born in one of the commonest homes; his birth was revealed by messengers from Heaven to common shepherd folk; his transfiguration was witnessed by three of the common disciples, Luke the physician was not permitted to witness his glory when for a moment his inner glory was exquisitely revealed unto Peter, James and John; God's plan of redemption was not revealed to the Sanhedrin, that

august body of highly educated Jews, but to those of the humbler walks of life; the coming of the Holy Spirit was revealed to the disciples who were told to tarry in Jerusalem until they should be endued by the Holy Spirit. Jesus said, "I thank thee, Oh Father, that thou hast hid these things from the wise and prudent, and hast revealed them to babes." Surely, "God moves in a mysterious way his wonders to perform."

—Thomasville, Pa.

DID CHRIST CONDEMN THE ADULTEROUS WOMAN

Joseph Swithart

We shall now endeavor to write on the great question of adultery. A good old elder once handed me the work of brother I. J. Rosenberger on this question, (who is now waiting his reward for his faithful labors). I carefully read it, but it did not satisfy the mystery in my mind as to where to apply the scriptures, to the church, or to the world, to the converted or to the unconverted? When I handed back to the elder the little work, he said, "have you any criticism to make?" I said, why did he not refer to John 8:11? "Woman, where are those thine accusers, hath no man condemned thee?" She

said, "No man, Lord", and Jesus said unto her, "neither do I condemn thee, go and sin no more." (John 8:11) Certainly not, no man had a right to condemn her. Jesus did not condemn her, neither has any man or set of men a right to condemn the adulteress, which I shall attempt to show in this article. We shall not attempt to criticise the scripture on this question, but we believe all scripture referring to this question, should rightly be applied to the church, which we will try to show. "This is a great mystery, but I speak concerning Christ and the church." (Eph. 5:32) "What therefore God has joined together let not man put asunder." (Mark 10:9)

Here comes the question, we as a church hold that all who are joined together in matrimony that God has joined them together. This is erroneous, which we will now attempt to prove.

I personally know a man who married his wife to escape the penalty of the law, but said he would not live with her over night (which he did not). This was no more than the work of the devil, from beginning to end, yet we say as a church that God joined them together. This man finally marries the second wife. Later in years he makes applications to be re-

ceived into the church but we turn him down and say his sin is too great to be received in the church because he is living with a second wife, wife No. 1 still living. Yet we say as a church that God has again joined this couple together. Can we not see the folly of looking at the scripture on this question in the light in which we do?

Paul in writing to the Roman's applies this great question to the church. (Romans 7:1) Christ came to save men, not condemn them.

(1 Cor. 5:12) Paul makes it plain that we have no right to judge men in the worldly kingdom, but in the kingdom of God, or his church. To commit adultery is sin, but God is just as willing to forgive that sin as any other sin, listed in the 9th and 10th verses of the 6th chapter of 1 Cor.

"And such were some of you but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God." (1 Cor. 6:11) If the adulteress in Paul's time was accepted, washed, cleansed, and justified why can they not be now?

Those people have a soul to save and feel the weight of sin resting upon them.

"Come unto me all ye that labor and are heavy laden and I will give you rest," are the

words of the Master.

Here is a man living with his second living wife. He can not come into the church, but his first wife dies, he is then a free man and comes into the church.

My dear brethren, is it good reasoning or common sense to think that the death of his first wife has cancelled his sin?

Nothing but the blood of Jesus can wash away sins. "Come now and let us reason together," saith the Lord, "though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool." (Isa. 1:18).

Exo. 20:13, "Thou shalt not kill, thou shalt not commit adultery." Here is the whole conclusion. Do they not stand on equal basis? Who can say to the one, come, and to the other, go? Faith, repentance and baptism are the stepping

stones into the kingdom of Christ; "if we confess our sins he is faithful and just to forgive us our sins; and to cleanse us from all unrighteousness." (1 John 1:9)

May the Lord hasten the day when the church will open the door alike to the unsaved.

—Chief, Mich.

Remarks:

While our brother holds that adultery is sin, yet when God forgives all other sins he forgives this too, if the sinner is guilty of it, and therefore, the scriptures relating to adultery and kindred sins should be applied to the believer, the Christian only, so far as the church has to do with it. This has been the mind of your editor these many years, and that there is only one scriptural ground for divorce and this, likewise, applies to believers only, "God will judge those that are without."

Three-Year Bible Reading Course

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DANIEL

The first chapter of Daniel is introductory to the whole book, giving an account of the selection and education of Daniel and his three companions by direction of the king of Babylon. Daniel was a young man of intense religious convictions, a true patriot, pos-

sessed of a powerful mind, upon whom numerous and weighty influences were brought to bear. Nebuchadnezzar, proud conqueror of the nations, prepared to turn the superiority of the four young Hebrews to account in his own kingdom. He proceeded to subject them to the habits and

discipline which should naturalize them to his own country. As he had poured the treasure taken from the temple of the God of Israel into the temple of his heathen god, so he hoped to adapt the human treasure he had conquered to the purpose of his religion and its institutions. Daniel and his friends were wholly at the mercy of the king and his servants. Only one possessing more than ordinary strength of character could have withstood the tendency of such an education and continued at that heathen court, Jewish in thought, sympathy and religion.

It was the design of Nebuchadnezzar to make Daniel and his friends subvertive of Israel's national faith. With the resolution of deep conviction, coupled with his integrity, Daniel took a decided stand. He faced the situation, saw his duty and did it. . . . Among all the Old Testament saints Daniel towers high as one of the most superb specimens of manhood. . . .

It was not a trifling matter for the four young Hebrews to free themselves from the order of a jealous king whose slaves they were, since by such a course they endangered their lives. Daniel's courage was victorious. His heart was fixed. His personal resolution became the resolution of his companions. From his example they

gained the firmness of purpose to do as he did and to face all risks in his companionship. At the outset they took their stand on the side of right to resist the appearance of evil. God was preparing him to do service for his church when it was in danger of being trampled under foot in the highway of the nations. The four Hebrews modeled their conduct so that their public profession and public acts should incite in the hearts of their humble fellow men in captivity a spirit of patriotism and of reverence. They stood aloof from everything that was in opposition to God's law. They scrupulously maintained the moral and religious principles which had been implanted in their minds in their earlier education. Their consistent, godly, upright lives proved in heathendom the great benefit of temperance and true regard for the worship of God. Their tact and skill were commendable and necessary. God's added blessing insured success.

—Tressa B. Arnold in Arnold's
S. S. Commentary for 1917.

The Church of today needs Daniels, young brethren who have sound convictions and the courage to stand for their convictions, who are so firmly "rooted and grounded" that they will not be swept off their feet by the wild wave of worldliness that is sweeping over over Brotherhood.

"Dare to be a Daniel,
Dare to stand alone;
Dare to have a purpose true,
Dare to make it known."

DON'T GIVE US "COLLEGE BREAD"

"A plea from the pew to the pulpit suggested by hearing the complaint that the preachers of the day are feeding their people 'College Bread' instead of the 'Bread of Life'. Select by Chas. M. Yearout.

"Don't give us 'college bread',
brother,

Don't give us 'college bread',
We're starving for the 'Bread
of Life';

Oh, give us this instead;

Our souls grow glad and
strong, brother,

While on God's word we're
fed,

But joyless, faint and void of
power

While eating 'college bread'.

Don't give us 'college bread'
brother,

Don't give us 'college bread',
And paganism petrified

Until we're sick and dead,

Don't talk of 'nature's laws',
brother,

As if our God were dead

And helpless in His universe,
While nature reigns instead.

We want the 'Word of Life',
brother,

That quickens e'en the dead,
But 'science', so-called falsely,
Makes us sick in heart and

head;

Philosophy, biology,
And evolution's creed,
As food to give a starving soul
Are poor and stale indeed.

Oh, give us something live,
brother,

And let our souls be fed
With something nourishing
and strong,

We're sick of 'college bread',

Oh, tell us of a living God

Who's near and present still

To answer trusting contrite
prayer,

Our lives with power to fill.

Don't give us 'college bread'
brother,

Don't give us 'college bread',

The 'Word of Life', the word
of power,

Oh, give us that instead.

Oh, preach the blessed Book,
brother,

Let not one leaf be torn,

Nor bring to us a Christ of his
Divinity all shorn.

We need a Christ who is the
same

Today, as when he fed

The multitude with two small
fish

And five small loaves of bread,

Oh, tell us Jesus still will heal

The lame, the deaf, the blind;

Will cure the sickness of the
soul,

Of body and of mind."

—Kings Business for May,
P. 204.

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"For the Faith Once for All Delivered to the Saints"

LEGALISM AND LIBERALISM II

We left off in our last with two questions. These were based on the history of the Apostolic church and its relation to present day conditions in the church. No doubt you made some comparisons and drew some conclusions.

It will do us no harm, but may do us some good to make further observations and comparisons and then draw a final conclusion.

Based on an erroneous assumption that the early church and the apostles broke loose from strict adherence to the rules and regulations of the early period of the church and by the end of the apostolic age had become very liberal, some seek to justify the loose government and liberalism in the church of today. It is an admitted fact that the church has drifted worldward as the result of a reaction against the former legalism of the church, that the church no longer seeks to regulate the life and conduct of its members by rules and regulations. Deplorable as this is, it is exceedingly to be regretted that this is assumed to be necessary to the church coming to

its own and filling its mission in the world. Truly it may be said of the church, "thou hast left thy first love." This is so obvious that it needs no argument to prove it. It is admitted.

The Church of the Brethren was in its early history patterned and modeled very closely after the church in apostolic times. Legalist in the sense of strict adherence to the principles of the gospel by which the life and conduct of the apostolic church were regulated. In more recent years, through her leadership the product of our schools, her affections have been alienated. She has left her first love, and gone a whoring after other Gods, "the lust of the flesh and eyes and the pride of life".

In her early history she believed with Jesus that, "that which is highly esteemed among men is abomination in the sight of God." She believed with Paul the legalist that we should "not be conformed (fashioned like) to the world" and with Peter, that we should not "fashion ourselves according to our former lust in our ignorance," and followed Paul and Peter's instruction about not "adroning" the

body with gold or pearls or costly array." But now she pays no heed to those legalistic apostles, having gotten through her college bred leaders a broader vision than those old apostles and our fathers ever knew.

In her early history she believed with Christ that a hireling ministry would scatter the sheep and destroy the flock, but now, a market must be had for the product of our schools, teachers and preachers having "itching ears," who will give the worldly minded just such "fables" and stories as they desire, not being willing to "endure sound doctrine," or to "consent to the doctrine which is according to godliness." And so we "compass land and sea" to find a church that is willing to purchase our finished (?) product that has been groomed and polished up through a system of training for leadership in our schools. Who objects to schools? Who objects to training for leadership? Who objects to Christian education? Nobody, we suppose. It is the sinister and pecuniary interests connected with these to which our fathers as well as we objected.

The leaders that come from these schools with a few noble exceptions are liberalists and not a few are tinged with modernism. This accounts for the liberalism found in many

of our churches today, and for the "falling away from our first love." The result is confusion and discord and alienation of affection and departures from the faith of our fathers.

In her early history the church barred all worldly amusements and entertainments from God's house. This was in keeping with Paul's teaching about being "spiritually" minded, but now our churches are made places of amusements, entertainment and play. This lines up with Paul's teaching about "carnal" mindedness. The former he said is "life and peace", the latter he said is "death."

But whence cometh this carnality but from those who have been trained for leadership in our schools?

Too bad to have to lay so many unholy things at the foot of the schools, but who ever heard of them being in the church before the coming of the schools? and who knows of them being introduced into the church now but by those who are now or have been connected with our schools?

Again in her early history, the church, in keeping with Christ, the apostles and the primitive church, barred musical instruments from the house and worship of God. With the coming of the school came the instrument in worship. With coming of the in-

strument, spirituality in worship took its flight, and entertainment took its place; for no dumb instruments can worship God in Spirit and in truth neither can they be conducive to the spirituality of such worship.

Is history repeating itself? Yes, and no.

The Church of the Brethren is going in the same path of worldliness that many other churches have gone. History repeating itself: But the drifting and apostasy of the church as evidenced by her reaction against her former legalism has no parallel in the apostolic church only in individual instances in departing from their "first love." Neither do the liberal views of our leaders find a parallel in the legalistic views of Jesus Christ and of Paul, Peter, Jude and the other apostles.

ONE PHASE OF OUR PROBLEM

The schools, like the poor, are ever with us; but, unlike the poor, we cannot do them good when we would. And this is not all: not only are we unable to do them good, but they do us harm in very vital ways. The history of the church in recent years furnishes us with all the evidence we need to convince us of this. We do not expect the schoolmen to agree with the above statement, and we

are making no appeal to them to believe it. But we should like to have the church as a whole consider it and see where we have been led by submitting to school leadership as we have.

We wish to repeat here what we have said before, namely, that we are not opposed to schools or to education as such. We believe that we should develop our minds in such ways as will be helpful to ourselves and to others. But when the mind is developed in such a way as to lead away from what God has seen fit to reveal to us, and to say that his revelation does not mean what it says, but something entirely different, then we must say, with all the emphasis we have, that we do not believe in such education, nor do we have any confidence in any man or body of men who foster that idea.

We feel that the church is out of place in standing sponsor for the schools as she has for some years, and more so than ever in taking over a schools with a debt. If the schools cannot exist as private institutions it will be well for them to drop out and make room for something better, something different. A good school is a good thing; but a school that is not sound, that even people of standing in the religious world outside of our own body do not think a fit

school to commend and will not advise people seeking Bible study to attend; we say that to stand sponsor for such a school is entirely out of the province of the church. Others have the privilege of having views different from ours, but we do not grant them the right to teach our children what is false, contrary to the last and highest revelation we have of God's will for us.

The only way in which the church has a right, or could have a right, to take hold of such a school would be to cleanse it, to put out of position the false teachers who are in charge of it and are using their powers to pervert the church. Enough false teaching is bound to creep in among us without the church fostering at heavy cost an institution that is noted for being untrue to the doctrines which we have long professed and which till recent years the body as a whole did fairly well in practicing.

Years ago a man came into our home and began to teach what we did not believe, what was contrary to the Word. It might have been impolite, but we told him frankly and at once that there were places where he could talk that way, but that our home was not one of them. The school which are unfaithful should be talked to as plainly: if they do not want

to remain true to the church, their place is outside the church. A man's worst enemies are those within, and they are the ones against which we must guard most carefully. All the powers of the devil cannot injure us so long as we keep the devil on the outside; but when once he gets inside he unlocks all the doors, unbars all gates, and the enemy comes in like a flood; and we are helpless, undone, lost.

Our problem is just here: the enemy has been admitted, has even been welcomed and given a chief seat at our tables. What are we going to do about it? Isn't the time here when we should arise and tell him that we can no longer tolerate him in our midst? That he must free himself of his evil ways or we must ask him to leave us? What other course is open to us if we are going to remain true to him in whom we have believed and in whom is our only hope of salvation? As we see it, the enemy must be told, and in such a way as will impress him that we are in earnest, that so long as he holds to his evil ways he can have no part in the training of our children.

The rebuilding of the temple in the olden time surely was not of more importance than is the training of the

children of today to serve the Lord. And in the olden time the enemies were told that they had no part or lot in the matter, and men stood guard to keep them out. And we must stand guard in these days; not with the carnal weapons which those men of old used, but with spiritual weapons which through God are powerful enough to protect us from the evil.

Waht, shall we say more? Would God that we were able so to write that our brethren would move to act.. One person can do little; but by uniting, by standing together shoulder to shoulder and refusing to tolerate the evils which are destroying our life, we can do much—we can do all things through the Christ who strengthens us. It is a matter of will on our part: if we are determined to clean out the evil, we can do so; but it must be done with the whole strength of the heart, there can be no half measures.

And there is another thing which we must consider, which is this, that we cannot clean out the evil and retain all those who are fostering it. No reform such as we seek can be made without some loss. But the part that would inevitably be lost is surely of less importance than the whole which is being destroyed. It is war, war against the evil that has insinuated itself

among us; and war is always expensive. But the war against evil always pays, provided it is waged in the way in which our Master has told us. Carnal weapons are not in place and they could not, if used, accomplish the result for which we should strive. It may be a case of a hand or a foot, or even an eye, offending us; but the command still holds, "Cut it off, or pluck it out." May the Lord help us.

"PATIENCE"

D. F. Lopley

Is it not true that all professed Christians do (or at least should), covet a goodly measure of godliness? But are not willing to work for it.

Do we generally understand that a godly life is a life that loses sight of "the self" in it—A life wholly surrendered to God? Yes, but how shall we reach this God or Christlike condition?

We are taught that godliness is the product of patience, in combination with temperance (self control), and a fixed purpose to serve God.

The apostle Paul strikes the key-note when he says: "We glory in tribulations, knowing that tribulation worketh patience."

Can we grasp this truth? The way to godliness is by the way of tribulation, suf-

fering and enduring.

Yes, we must learn to so forget self, to so crucify the flesh, that we shall not only be willing but able, by the grace of God, to endure suffering, whether of the mind or of the body, not only justly, (as the guilty), but even unjustly, (as the innocent,) without murmuring or complaining.

This is patience, and the only sure stepping stone to godliness.

Dear Brethren, are we willing to work for this—are we willing to endure that God may be glorified in our lives? and accept and love him, on that account, unto Life Eternal.

—Connellsville, Pa.

CHRIST'S HOUR OF TRIUMPH

PART II

K. D. Henry

Men, especially those of wide culture and of position and of wealth, can scarcely reconcile themselves to the fact that God generally chose the common, the ordinary to carry out his great plans, and just as surely as this has happened in the past it will again happen and perhaps, who knows, it is slowly happening now. It certainly is in diametrical opposition to the way in which affairs of this life

are conducted. Not the common, nor the ordinary, but those of wealth, of position, of educational attainment are invariably chosen. Even the affairs of the church have passed almost without exception into the hands of the schoolmen or to those in sympathy with them. Not that some of our schoolmen are not spiritually capable but it is a very evident fact that many of our schoolmen lack experience and good sound judgment. Nicodemus a learned rabbi, a member of the Sanhedrin couldn't understand when Jesus said: "You must be born again." His philosophy and theology were of no avail. All the philosophy and theology and science of this day cannot comprehend this simple statement. "If I then your Master and Lord have washed your feet, ye, also, ought to wash one another's feet." And because of their absolute inability to comprehend they reject as unnecessary. Common people sense the impossibility of the human mind to comprehend these divine, spiritual truths and permit the Holy Spirit to interpret them.

Not only was this entry into Jerusalem a fulfilling of prophecy but a prophecy. "Tell ye the daughter of Zion, behold thy king cometh unto thee." Some day he shall be king. When Pilate ask-

ed him: "Art thou a king then?" Christ answered: "Thou sayest that I am a king to this end was I born." and upon this acknowledgement and partly to discomfit the Jews, Pilate wrote: "Jesus of Nazareth, the King of the Jews." That was a prophetic statement, for He some day shall not only be king of the Jews, but King of Kings, and Lord of Lords.

When Christ was teaching in the temple people were astonished and said, "whence has this man this wisdom? For he taught them some having authority and not as the scribes." It was plainly evident that he was more than a mere man. Even the soldiers during the crucifixion said: "Surely this is the Son of God." As Christ was entering Jerusalem the people shouted: "Hosanna to the son of David, Hosanna in the highest. Blessed be the king that cometh in the name of the Lord: peace in heaven and glory in the highest." The Jews had been under the Roman yoke for many years and it was exceedingly irksome and humiliating that they who had been a nation unto themselves with kings like David and Solomon should now be compelled to acknowledge the Caesars of Rome, and it was all the more humiliating because Rome was a heathen

country.

The Jews for years were groaning under the corrupt rule and burdensome taxes of the despised foreigners and anxiously looked forward to the time when God would again deliver them from their enemies. As Christ grew into manhood, men who came in contact with him sensed that there was more than the ordinary in him, they at least acknowledge him as a prince among them. They realized that he had the qualities of a David, a Solomon, a prophet of old. Even his disciples seemed to think that sometime he would announce himself as King of the ancient House of David and as he entered Jerusalem on this memorable occasion men seemed to feel within themselves that now was the opportune time to acclaim him king. There is no doubt but that the common people would have accepted him as their king with rejoicing. But the time for him to be king had not yet come, nor shall it be until his second advent. His work was not yet finished. Gethsemane was before him. He had yet to become sin for us, had yet to be alienated from God that he could more wholeheartedly become the sinners friend. The ignominious death on the

cross had to be endured.

His physical presence has gone from among men. His earthly joys and sorrows have been softened by the lapse of time. His triumphal entry has become dimmed by the flight of years. The exultant cry of the people has been hushed by the centuries. His agony in the Garden, his cruel death on the cross have been overshadowed by the years that have come and gone.

His triumphal entry is but a symbol of his second advent, at the consummation of this dispensation, when he shall come as a king, acknowledged not only by the common people but by the great and mighty. His triumph then will be complete and His kingdom (his earthly kingdom) shall endure for a thousand years.

—Thomasville, Pa.

THOSE AWFUL PARASITES, MICROBES, ETC.

R. G. Gish

Dear, editor, I read the March number of the Monitor, and was pleased with the sentiment expressed in it concerning those seeking excuses to discard the doctrines of the church and the customs and order that our faithful old brethren saw was essential to

the spiritual growth of it, and now after almost 200 years of pioneer work, traveling afoot, on horseback, any way, every way, through storm and sunshine to introduce the pure unadulterated truth and establish churches on the doctrines of our blessed Savior, there comes an army of unbelievers (college bred) who are endeavoring with all their might and main to tear down and destroy the very principles of truth and to establish error in its stead, I ask in all candor, shall we sit idly by and see it done and not raise our voices against it? I answer, no. Let us awake out of our lethargy and cry aloud. we are soldiers and when the enemy approaches to destroy us and the principles for which we stand, we must fight the good fight of faith if we ever expect to lay hold on eternal life.

They are discarding the ordinances laid down in the Word that Jesus commanded and have got things in such a shape that those that would be faithful followers of him cannot observe the ordinances of his house. Why? Because there is no order in it. The order established by our faithful old brethren for both brethren and sisters has been discarded and worldly fashions introduced instead. The coat and vest are

gone and the beard is shaven from their faces. The hair is shingled and roached and curled in every conceivable way and they cry microbes and disease germs. How comes that our dear old fathers like James Quinter and R. H. Miller, old Brother Lashy and scores of others that we could name was spared and many of them lived to near the century mark and was not eaten up with microbes and parasites? I ask, is there more danger of disease germs hiding in the bread or hair than under the lapel of that fashionable coat or that watch fob or necktie that makes the wearer look more like a lawyer or doctor than a Dunkard preacher, and a few microbes might hide under some of that jewelry and other disgraceful things that are worn by so-called brethren and sisters contrary to the plain teaching of the Lord and I suppose that is why some of the so-called sisters have bobbed their hair. O those wonderful microbes! How sad to think that they are going to cause many of our dear ones to lose their hope of heaven and eternal joys! That is why the plain white cap that our sainted mothers wore and looked so angelic in together with the cape have been discarded. O those naughty microbes! Would to God there

never had been one exist, but I think if we would make a thorough search for the greatest microbe existing we would not find it on the surface but away down in the heart in the shape of the devil who is continually tempting some poor soul and leading them away from God down to eternal ruin and shame. Sad indeed that we are deluded and led to give up our soul's salvation in order to enjoy the pleasures of sin for a season and that under the guise of religion. I am a minister (one of the back numbers) but my Book tells me to preach the word which I try to do in all sincerity that I may stand acquitted when I am called to meet my God.

When we willfully neglect to do what his word bids us do we are on dangerous ground, and will soon land where love and mercy can never reach us. So we would advise to do our whole duty even though we can't command a pastorate that will warrant us an easy time with a good fat salary.. Rather than doing like Paul laboring with our own hands to gain a support and at last can say with him, I am ready, etc. Better practice more kneecology and less theology and get nearer to our god for the way the prophecies are fulfilling the time is not far distant when we

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will have to render an account for our stewardship.

How stands that account? Let not the master find us with our lamps gone out and no oil in our vessels.

While I deplore the idea of a separation yet, we are told to withdraw from every brother that walks disorderly, and Paul says if any man or even an angel from Heaven bring any other doctrine than what he preached let him be accursed. So let us be careful lest we let these blind leaders lead us away from God and his son Jesus and fall into the ditch with them. We who want to obey the teaching of Jesus are taking desperate chances dildallying along with those that we know are walking disorderly and thereby denying

the Christ that bought them with the shedding of his precious blood. I with many others have been deprived the privilege of observing the ordinances of his house for many years and I certainly feel that it is duty, sadly neglected, but what must I do to be saved? Keep on neglecting? Or do as Jesus says, and come out from among them, and be separate. May God give us light and strength to do our whole duty, and be in shape to claim his promises in the end.

Brethren, pray for me, and not only me but all the faithful ones in Christ Jesus. May God direct and save all of his faithful children is my prayer for Jesus sake, amen.

—Laporte, Texas.

THE HIRELING PASTOR

By B. F. Wampler

Webster defines the hireling, as follows: "Serving for hire; taking pay; hence venal; mercenary." And Webster quotes Bancroft "No savage mother ever trusted her babe to a hireling nurse."

Neither will we expect Christ to trust his bride (church) to a hireling clergy, after reading John 10-11, 12, 13.

"I am the good shepherd." The good shepherd giveth his

life for the sheep.

"But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

"The hireling fleeth, because he is an hireling, and careth not for the sheep."

Thus it is made so plain—there is no excuse for trusting an hireling to shepherd the Lord's people, when the enemy, in whatever form, seeks to scatter and destroy them. And those who seek to hire them are as guilty as those whom they would hire. For if there were no "hire" there could be no hirelings. After reading Christ's words it is natural for those who wish to follow unchristian ways to "hire" a shepherd who will allow them to go astray, and give the wolf the advantage he seeks. And no wonder, with the great number of hirelings, the religious professors are scattered into hundreds of different sects, all crying "Lo, here is Christ, and there," but the Lord says. "Believe it not." We are commanded to "try the spirits whether they are of God."

We notice the churches who hire the clergy (and even some of the others) are becoming more and more worldly. And those who seek

hire seem to have no faith or trust either in God or their church, else they would freely fulfill their mission and trust the Lord and their church for any needs they could not supply, working with their own hands, as did Christ, Paul and others. And like many preachers and laymen do at present. If they had the faith of a grain of mustard seed, or an oyster and not so much of the wisdom of the world, which "is foolishness with God," they would fulfill their mission without bargaining with men for support. While "it is more blessed to give than to receive," yet the preachers, schooled in the schools that turn out the hirelings, are the most persistent beggars.

They claim pay for their schooling and great wisdom. But we (laymen) must compare what they teach with the Bible, (else the wolf might get us) and who is to pay us for our time in doing this?

Is our time worth nothing, or must we wait for the final judgment for our reward? It is hardly fair to ask us to pay them for "teaching for doctrine the commandments of men" and then ask us to wait so long for our reward, especially since there will be no reward for such work. And if we all demand hire for what

we do here, where is all the hire to come from?

They tell us "the laborer is worthy of his hire." Yes, when Christ sent out the seventy disciples, he told them to "eat and drink such things as were given them" (not bargained for) "For the laborer is worthy of his hire." But not a hint here that Christ or anybody else "hired" them. And not a hint that they were hirelings, as defined by Webster, or those Christ condemned. And it requires a great stretch of the imagination to so class them.

The apostle Paul labored with his own hands, night and day, to keep from being an expense to others, and taught as recorded (2. Tim. 10. 5.) "casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." and Christ said (John 2. 16) "Make not my house a house of merchandise," and 2. Peter 2:15. "And through covetousness shall they with feigned words make merchandise of you." And the old Bible condemned the money system. (Micah. 3 11.) "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets there-

of divine for money."

We can't bribe the Holy Spirit to lead us, neither will the Holy Spirit bribe us with hire. It must be a free will service or it is not the service Christ demands or expects in a bride, he wants a pure bride, not one that will bribe or be bribed, hire or be hired.

We resent the idea that the hirelings are the only ones that work or labor. Christ says (Matt. 5. 16) "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." This applies to all. And Paul says (2. Thes. 3. 10.) "This we commanded you, that if any would not work, neither should he eat." All are "commanded" to work, or not eat, hence from the "hirelings" plan all should be guaranteed a salary, and all who do not labor to let their light shine before others are a detriment to the church and destroy its influence for good over the unconverted world.

Lets make a bonfire of the creeds,
And take the Bible as it reads,

If you would have a shepherd true,
Follow the one who died for you.
So we will let the hirelings flee,
For Christ is good enough for me.

Carthage, Mo.

THE ORDER OF FRIENDS OF JESUS--THE CHRIST

By Chas. M. Yearout

"Ye are my friends, if ye do whatsoever I command you Henceforth I call you not servants; for the servant knoweth not what his Lord doeth, but I have called you friends; for all things I have heard of my father I have made known unto you." (John 15:14, 15.)

This order sustains a very close relationship to the Heavenly Master. Jesus upon a certain occasion, was very explicit in expressing the relationship his followers sustained to him. "My mother and brethren are these which hear the Word of God and Do It." (Luke 8:21; Matt. 12:50) Being thus related to Christ; they are united in one body; all partakers of his divine nature, and designated by their Lord, by that endearing appellation. "All ye are brethren." Matt. 23:8

They recognize no earthly head, nor glowing titles among themselves. Calling men masters and reverend is unknown in their creed.

Love is the motive power that directs and governs the members of this organization in humble submission to God's will in all things. (John 14:21-23.) Love rules in the or-

der, and all disciplinary measures are based upon love, and for the good of the erring ones. (John 13: 34; Gal. 6:1)

All peoples and classes are eligible for membership in this order, if they are willing to submit to and comply with the conditions and terms of membership as outlined in the Constitution and by-laws of the order. Luke 14: 21-23; Matt 28: 19,20). This order sustains and supports the Truth of God. (1 Tim. 3:15) It is a spiritual body, composed of lively stones—spiritual material—"And are built upon the foundation of the apostles and prophets Christ.

Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth into a holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit." (1 Peter 2:5; Eph. 2:20-22.) It is the only order that will survive the wrecks of time. (Matt. 16: 18.) Its teacher and commander is the Lord Jesus Christ. (Isa. 55:4) Christ is also the Master (Matt. 23: 8-10)

Initiation into this order baptism (Matt. 28:19; Gal. 3: 27) prerequisites or qualifications (Mark 16:16; Acts 2: 38). The Ritual: The New Testament (Eph. 1: 13; 11 Cor. 3:6) The constitution and by-laws are contained also in the

New Testament. Read the 4 Gospels.

Psas word: Faith in the Lord Jesus Christ. (Acts. 8: 37). Purpose and object: the glory of God, and the salvation of the world. (Mark 16: 15, 16 John 3: 17.). Obligations taken: A renouncement of the devil, his pomp, and all the sinful pleasures of this world. Jas. 4: 7: 1 Peter 5: 8, 9; 1 John 2: 15-17, and a covenant with God in Christ Jesus to live faithful until death, (Rev. 2:10) This order has no secrets as the body of Christ. All her meetings and teachings are public, and are intended for the betterment and salvation of mankind. (Matt. 5: 14-16; John 18: 20; 3: 19-21). Her badge is love. "By this shall all men know that ye are my disciples; if ye have love one to another," (John 13:55). This order refuses to take oaths. The members are held and act from an impulse of conscience, and not by an oath. (Matt. 5: 34, 25; Jas. 5: 12). Her mission in the world is, to preach the gospel message of salvation to all people, and entreat them to accept of Christ as their Savior, and live a humble trusting life in His service. (Matt. 28: 19, 20; Mark 16: 15, 16; 11 Cor. 5: 20, 21). Her prayers, petitions and thanksgiving are offered in Christ's name. (John 14: 13; 15: 16; 16: 23, 24.)

for no one can come to the Father except by and through the Son. (John 14: 6). Her charity and almsgiving is an obligation enjoined by the Master, and is not confined to the members of the Order of friends of Jesus, but is extended to the needy, poor, maimed, halt and blind; regardless of their political or religious views. (Matt. 25: 34-45; Luke 14: 12-14.) "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." (Prov. 19: 17.)

It was designed by the heavenly Master, that harmony and unity should characterize this Order, hence he placed officers in the church to carry forward and execute His plan. "And He gave some apostles; and some, prophets; and some, evangelists; and some, pastors, and teachers; for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. 4: 11-13.) So, if this body is directed and governed as designed by the Great Master it must be a perfect working body in all of its ramifications, ever going forward in humble submission to

the edicts of her sovereign head—Christ. The rules and regulations set forth in God's plan for the government of this spiritual body, are absolutely perfect, and the closer the church lives up to, carries out this government, the more perfect and Christ-like she will be. While persons may belong to this visible body without doing the things Christ has commanded; but no one can be identified with the Spiritual body of friends of Jesus without doing what he commands: for he says: "Ye are my friends, if ye do Whatsoever I command you." "Not every one that saith Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Many are identified with the physical body of the church that will never reach heaven. Pure religion and undefiled before God and the Father is this. To assist the fatherless and widows in their affliction, and keep himself unspotted from the world." (Jas. 1: 27; Isa. 58: 6, 7) To keep oneself unspotted from the world, can be accomplished only by a consecrated service for the Master. This Order is called by different

names in the New Testament: "The Church of God." "The Church of Christ," "Brethren," etc.

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." (1 Peter 2: 9; Col. 1:13). Her peculiarities consist in her separateness from the world, and her simple life of faith and trust, and yielding humble obedience to God's Will in all things. Friends of Jesus, means union with Christ and the family of God, fellowship with the saints. Heirs of God, and joint heirs with Christ in the kingdom of God, This is the highest position and relationship to which a man or a woman can attain in this life, and fits and prepares them for that eternal life in heaven. There is no other order or organization that reaches beyond this present world. Christ is the foundation upon which this spirit structure rests. (Isa. 28: 16; 1 Cor. 3:11.

—Moscow, Idaho

By request the within article is re-written and revised. It was published some years ago.—C. M. Y.

Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

Motto: READ, THINK, ACT

And, behold, I come quickly; and my reward is with me, to give every man according at his work shall be (Rev. 22:12)

Scripture references: On the second coming—Matt. 13: 27; 24:3, 29-51; 25:13; Mark 13:32-37; Luke 12: 35-40; Jno. 14:3, 18:28; Acts 1:11; 1 Thes. 110; 2:19; 3:13; 4:13-18, 5:18, 2 Thes. 1:7-10; 2:1-8; Rev. 1:7.

On the judgment—Gen. 18: 25b; 1 Sam. 2:3; 1 Chron. 16: 33; Psa. 9: 7, 8; 67:4; 72:2, Eccl. 12:14; Isa. 33:22; Dan. 7: 9, 10; Mal. 4:1; Acts 17:31; 24:25; Rom. 2:16; Heb. 9:38; 10:30, 31; 2 Pet. 2:9; Rev. 6: 12-17; 11:18, 20: 11-13.

"I dreamed that the great Judgment morning

Had dawned, and the trumpet was blown;

I dreamed that the nations had gathered

To judgment around the the white throne,

The souls that had put off salvation,

'Not tonight, I'll be saved bye and bye;

No time now to think of religion;

At last they had found time to die.

Then oh! what a weeping

and wailing,

As the lost ones were told of their fate;

They cried for the rocks and the mountains,

They prayed, but their prayers were too late."

Daily Readings.

September

1. Tue—Dan. 11.
2. Wed—Dan. 12.
3. Thu.—Hag. 1,2.
4. Fri.—Zech. 1, 2
5. Sat—Zech. 3, 5.
6. Sun—Philip 1: 1-11; 3: 7-16; 4: 10-20 (or better read the whole chapter.)
7. Mon.—Zech. 6, 7.
8. Tue.—Zech. 8, 9.
9. Wed.—10,11.
10. Thu—12, 13.
11. Fri.—14.
12. Sat.—Mal. 1, 2.
13. Sun.—Acts 17: 1-12. 1 Thess. 5: 12-28.
14. Mon—Mal. 3, 4.
15. Tue.—Rev. 1.
16. Wed.—2.
17. Thu.—Rev. 3.
18. Fri.—Rev. 4, 5.
19. Sat.—Rev. 6, 7.
20. Sun.—1 Thess. 2: 1-12 (or

- better, read the whole
whole epistle) 2 Thess.
2: 13-17.
21. Mon.—Rev. 8, 9.
 22. Tue.—Rev. 10, 11.
 23. Wed.—12, 13.
 24. Thu.—Rev. 14, 15.
 25. Fri.—Rev. 16, 17.
 26. Sat.—Rev. 18.
 27. Sun.—1 Pet. 4: 12-19.
Acts 17: 1-12.
 28. Mon.—Rev. 19, 20.
 29. Tue.—Rev. 21.
 30. Wed.—Rev. 22.

ANNOUNCEMENT

With the daily readings for September we finish this year's reading and also the first cycle of our Three-Year Bible Reading Course.

"The object of this course," as stated in the first number of the Monitor "October, 1922 is to encourage the daily reading of the Bible and furnish a systematic plan for the reading the whole book in three years. Following is the

Outline of the Course.

First year—Old Testament, Genesis to Joshua inclusive.
New Testament, Mathew to John.

Second year—O. T., Judges to Esther. N. T., Acts to Jude.

Third year—O. T., Job to Malachi, N. T., Revelation.

The year begins October 1.
The daily reading for Octo-

ber will be printed, D. V., in the September 15 issue of the "Monitor." Besides the list of daily readings for each month my purpose is to continue to give in this department such other matter, mostly selective, as may help lovers of the Bible to a better understanding and fuller appreciation of this wonderful book.

I would like to keep a list of all who will take the course next year. Send me your name for enrollment. Ask others to join. Any particulars as to age, occupation, place in church and Sunday school, etc. will be of interest though not required.

The Books We Are Reading

Haggai is called "the Lord's messenger." (1: 19). Through him God calls upon his people to consider their ways; encourages Zerubbabel the governor and Joshua the high priest; and foretells the overthrow of earthly kingdoms.

"Zechariah and Haggai were contemporaries and prophesied nearly at the same time. * * His first prophetic utterance is dated only two months after that of Haggai.

"Beginning with the seventh verse of chapter 1, and closing with the eighth verse of chapter 6, there is a series of eight prophetic visions which Zechariah saw in a single night. * * * This series of visions is all inspired by the

one purpose of encouraging the Jews to steadfastness, energy in restoring the temple, and zeal for the Lord, amid their many discouragements. They had returned from the captivity a feeble remnant of their race, were bitterly opposed by enemies around them and only allowed to exist and proceed with their work on account of the protection of the Persian king. Hence, Zechariah is permitted to encourage them by a promise of the protection of God, of future prosperity, and especially to give a glimpse of the mighty spiritual victories which would be achieved, in the fulness of time, under the Messiah."—B. W. Johnson in Christian International Lesson Commentary.

"Chapters 9-11 predict the prosperity of Judah during the time of the Maccabees, together with the fate of Persia and other adjacent kingdoms. The remaining three chapters the future destiny of the Jews, the siege of Jerusalem, the triumph of Messiah, and the glories of the latter day when 'Holiness to the Lord' shall be inscribed on all things.

"In what may be called the peculiarities of his prophecy, Zechariah approaches nearly to Ezekiel and Daniel. Like them, he delights in visions: like them, he uses symbol and

allegories; likethem he beholds angels ministering before Jehovah and fulfilling his behests on the earth. He is the only one of the prophets who speaks of Satan."—History of the Books of the Bible.

Malachi prophesied about 400 B. C. "the age of Sacrotus Plato, Xenophen and Herodotus in Greece. Persia was decaying. Greece was supreme on the seas. * * Rome was as yet unknown outside of Italy. Malachi corresponds with the last chapter of Nehemiah. The last chapter of the bible history and the last chapter of Bible prophecy belong to the same period of time."—B. W. Johnson.

"Malachi reproves the profanity of the priests; foretells the sudden appearance of the Messiah to purify that temple and its congregation; he rebukes the frequency of mixed marriages and divorces; threatens Israel with rejection for their impiety, and the adoption of the Gentiles; and closes with a prediction of the harbinger of the Sun of Righteousness, and a warning against the infringement of the law of God."—Holman Bible Helps.

Tracts on the Second Coming, appropriate to our monthly text, mailed for stamp. Address Cyrus Wallick, Cerro Gordo, Ill.

JONAH AND THE WHALE.

A Bible lesson I learned when a youth,
It's a big fish story, but every word
truth.

Just listen to me and I'll tell you the
tale

How Jonah the prophet got caught by
the whale.

There's a part of this story that's aw-
fully sad,

For the people of Ninevah had gone
to the bad.

And the Lord said to Jonah, go preach
my word

To those wicked sinners that it may
be heard;

If they don't repent of their wicked
ways

I'll destroy their city in forty days.

But Jonah he sinned, he strayed from
fold,

And a big fish caught him and swal-
lowed him whole.

When the Lord called Jonah, old Jonah
said no.

You're kind and merciful and won't
destroy, I know.

Those sinners of Ninevah are nothing
to me.

I'm no foreign missionary and never
will be

So he hied to Joppa in the greatest of
haste

And boarded a ship for a different
place.

Then the Lord looked down, so the
Bible records,

And saw old Jonah running away
from the Lord.

He set the wind blowing, endangered
the sail,

And the trick of poor Jonah was be-
ginning to fail.

The ship was rocked and tossed by
the way,

And Jonah was sorry he didn't obey.

Then Jonah confessed it was caused
by his sin,

So the crew cast him out and the
whale took him in.

The whale said to Jonah, old sinner,
don't fret,

I'm sent here to take you in out of
the wet,

And punish you keenly now for your

sin,

So he opened his mouth and Jonah
went in.

But the funniest sight that ever was
seen,

Was old Jonah sailing off in his new
submarine.

And the sinners of Ninevah failed to
repent,

For God's message of warning to
them was "missent".

And the message God sent to the Nin-
evite lays

In the "dead letter" office, three nights
and day.

On the bed of the sea, the whale tried
to rest,

He swallowed his food but it didn't
digest;

He got mighty nervous and sore
afraid

And rumbled inside while the prophet
prayed,

Shut in his prison as tight as a lock—
But prisons fly open when God's chil-
dren knock.

The third day the whale rose up from
his bed

Sick at the stomach and a pain in his
head.

He said to himself, "I must have air
quick,

This wicked old sinner is making me
sick."

So he winked his eyes and wiggled his
tail,

And pulled for the shore to deliver
his mail.

Arriving on shore, and heering
around

He vomited old Jonah safe on the
ground.

Then Jonah thanked God for his mer-
cy and grace.

And looked at the whale with a smil-
ing face

And said, "After three nights and days
you've found

A good man, old sucker, is hard to
keep down."

Then looking around with a wistful
eye,

He sat down in the sun, his clothing
to dry.

And that how much better his preach-

ing would be
From a whale seminary with his "L.
L. D."
So rested, now willing and dried in
the sun,
He set out for Ninevah as swift as
he could run.

He said, "I must hurry and try not to
sin
I'm sure I don't want to get swal-
lowed agian."
He arrived at the city just about a
week late,
And preached from the time he
tered the gate,
Till the whole population repented and
prayed,
And the great hand of Vengeance and
Justice was stayed..

—By Miss Villa Lewis,
Lake City, Ark. Revised and
versified by B. E. Kesler,
Poplar Bluff, Mo.

BLESSEDNESS OF FORGIVENESS AND OF TRUST IN GOD

PSALM 32.

Blessed is he whose transgres-
sion is forgiven,
Whose sin is covered.

Blessed is the man unto whom
Jehovah impueth not iniqui-
ty,
And in whose spirit there is no
guile.

When I kept silence, my bones
wasted away
Through my groaning all the
day long.

For day and night thy hand
was heavy upon me:
My moisture was changed as
with the drought of summer.

I acknowledged my sin unto

thee,
And mine iniquity did I not
hide:
I said, I will confess my trans-
gressions unto Jehovah;
And thou forgavest the iniqui-
ty of my sin.

For this let every one that is
godly pray unto thee in a
time when thou mayest be
found:

Surely when the great waters
overflow they shall not reach
unto him.

Thou art my hiding-place; thou
wilt preserve me from trou-
ble;

Thou wilt counsel me about
with songs of deliverance.

I will instruct thee and teach
thee in the way which thou
shalt go:

I will counsel thee with mine
eye upon thee.

Be ye not as the horse, or as the
mule, which have no under-
standing;

Whose trappings must be bit
and bridle to hold them in,
Else they will not come near
unto thee.

Many sorrows shall be to the
wicked;

But he that trusteth in Jeho-
vah, lovingkindness shall
compass him about.

Be glad in Jehovah, and re-
joice, ye righteous;
And shout for joy, all ye that
are upright in heart.

BIBLE MONITOR

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"For the Faith Once for All Delivered to the Saints"

RECENT DEVELOPMENTS

Yes, history repeats itself or is repeated. Concrete examples are found in the following instances.

An irate company of men, sixteen, presented the following paper to our late Standing Committee:

"June 5, 1925.

To Standing Committee in Conference:

Dear Brethren:—Inasmuch as Eld. B. E. Kesler has initiated and continued the 'Bible Monitor' contrary to the decisions of Annual Meeting; and inasmuch as he has in that paper in an unbrotherly way criticized the Annual Meeting, the church, her boards and her leaders; and inasmuch as he has already missed the main business sessions of the same Committee in order to attend a meeting of Monitor Promoters, we the undersigned do protest against his service on the Standing Committee."

(Signed by sixteen persons)

Answer:

"We, the Standing Committee express our convictions that the publishing of the Bible Monitor in fact, matter and manner, is illadvised, and that we as members of this Commit-

tee discourage the publication and patronage thereof.

"Although brother Kesler has absented himself from two important days of the Committee's work, we do not feel disposed to refuse him the privilege to represent his district."

Standing Committee is not a secret order and nothing done by it should be done "in secret", and if it is, it should "come to light" (Mar. 4:22).

For our part we are willing for the church to know the entire proceeding in this case and the disposition made of it by Standing Committee.

What right, we may ask, had those sixteen men to protest against a member serving on a committee of which they themselves were not members?

What right had they as self-appointed attorneys, to prosecute the case?

They presented the protest and made two prosecuting speeches which reminded one very much of Acts 24:13.

Then permission was given to make our defense. No defense was made. We simply submitted the case to the Standing Committee as the jury, with the statement if they

thot they could afford to unseat us that was their privilege.

We gladly confessed to having committed the crime (?) of starting the "Monitor" and of being its present editor. To the other charges we said, "not guilty" and submitted the case, stating at the same time, "on so short notice, I could not make a defense that would do justice to myself or be worthy of the cause I represent."

After considerable discussion and questioning the Standing Committee decided as above, by a small majority of those voting, a number not voting at all. Compare Jesus before the Sanhedrin, and Paul before Felix and Agrippa.

Another case in point is that of brother L. I. Moss, secretary of our Publishing Company, who for no other crime (?) than that of supporting the Monitor as its secretary, etc., was, by a committee of elders appointed by his (N. W. O.) district, relieved of his eldership. What right, may we ask, has a district to take such drastic action on a case of so general nature upon which Conference has not spoken?

All such procedure at once discloses the spirit of those who seem determined to "rule or ruin" and to trample under foot those who dare to raise a voice of "protest" or to expose

the schemes and tricks by which they seek to do it. And when we raise a voice against the introduction of customs, practices, and performances foreign to our church polity and usage, they are ready to apply the "gag" rule, and to accuse us of dividing the church, when everybody knows it is the introduction of these customs, practices, and performances, with the equally grievous departures from the former customs and practices of our church that threaten to disrupt us.

Remove those irregularities and disturbing influences that are destroying peace and harmony amongst us with some degree of assurance that they will be barred in the future, and the Monitor will lay down its right of protest and desist from its attack upon those who foster and encourage them.

Until this is done we must not be denied the right of free speech or an open forum in which we may be heard in defense of the truth and in vindication of "the faith once delivered to the saints" as held by the fathers and the church, until the introduction, in recent years, of customs, practices and performances which threaten the disruption and disintegration of the church.

Yes, history repeats itself, but the wild rush of the

Church of the Brethren world-ward, and consequent loss of spirituality and identity, has no parallel on the pages of history, ancient or modern. And the institutions that feigned to shield and fortify us against the common enemy, are the very institutions that are proving our destruction and downfall, and this is so obvious we need not name them here.

THE WHY OF INNOVATORS

We do not profess to be able to give the precise reason for the existence of those who are always seeking to change something; but we have been impressed with one thing, which is that as a rule an innovator expects to get something out of the innovation for which he talks. New committees are wanted for one thing or another, and the effort is made to get people to want those things. We wonder how many of these new things would be wanted if it were certain that the ones wanting them so much would not profit by a change. For example, suppose that, instead of the one urging a thing being given the headship of the new committee, it was the rule for him not to be put on the committee at all. What would happen then? We

firmly believe that there would be a great dearth of new requests brought before the Annual Meeting.

This is not saying that all the new things wanted are useless or harmful, but it is simply a desire to find out the real reason for wanting things. Take some of our reports. We have had men who did not seem to get anywhere. But finally, after much log-rolling and lobbying, they succeeded in getting Annual Meeting to pass some paper. Then, when a statement is made the next year or later, the name of the man appears in the financial statement with a certain amount for salary and another amount for expenses.

And we sometimes wonder whether the members of the church have any ideas as to how much money is really paid out in salaries to those who are traveling around so much, and how large the amount is for expenses. We do not believe the ordinary member has anything like an idea of the real cost. And we think that if these ordinary members did know exactly, there would be much less traveling done.

We are not suggesting that these brethren so traveling are doing anything wrong, anything dishonest; but it is so easy to let the habit of travel

grow on one when someone else pays the expenses. And it is so pleasant to know all the country and be known all over it. The man who does the traveling may be sincere and think he is doing something worth while. But possibly he does not spend as much time as he should in finding out the best way to do even those things that ought to be done.

And then there is another thing. What good has this jumping from one side of our country to another at short intervals done the church? Has it gotten us any closer to God? Are we more careful to obey him, to keep ourselves in the way which he marked out for us? Our observation leads us to believe that just the opposite has been the effect; for we are now more worldly, have less faith in the word of God, think less about it, read it less than we ever did before in our history. This cannot be successfully denied, for the evidence is everywhere. A blind man entering our services could tell the difference, for he would not now be greeted as he would have been a few years ago.

One of the greatest curses brought upon mankind by the devil has been the desire to be like others; for in most cases the desire leads from God in-

stead of toward him. Israel wanted to have a king to rule like other nations; she got the king and became like the other nations; but it was in the evil things that they did. And so it has been with God's people from that day to this. They have rejected God and followed other men. And that is why there is so much sin and shame and godlessness in the world.

We do not advocate clinging to things simply because they are old, and we do not want them discarded just because they are old; but we do most earnestly plead with our people to cling to those things which are of God. Man with his thoughts, his strivings to save himself without God, to deny the very existence of God, —man will pass away. And when we pass over, and look back upon our struggles here, we believe we shall realize how foolish we have been; we shall know that much of what we have striven most seriously to obtain was not worth striving for, was harmful instead of helpful. Then we shall come to realize that "but one thing is needful," and that we have neglected that thing. May the Father open our eyes so that we may see as he sees. If we can only see as he does we shall cast off many of our cares and struggles; for then we shall know that what we are strug-

gling for is valueless in the scales of eternity.

If we could but get back some of our purity and simplicity! But we will not, which is what makes our condition so deplorable, and so hopeless.

I GO A FISHING

By D. D. Thomas

It was a sad thing that the disciples went fishing that day. There had been enough to keep them busy all the time had they turned their attention to it. The change of affairs had so disconcerted them that they were constrained to go to the old ways that they learned before they had learned of Jesus. They had been stirred up with the prospects of great things. Jesus had not told them the things that were in their minds. In fact many of the things he had said, taught them differently from that. But the minds of the people of this world are not the mind of Christ, and their imaginations led them away from him. So the disciples wandered away from him in that dark hour. It does not seem to me that this should have been a dark hour. But these disciples did not understand. They had expected him to come as a temporal king and in that they were disappointed. Like many moderners

they were trying to adapt the things of his kingdom to the surroundings of the present world and did not realize that the kingdom of Christ is not of this world. The risen Christ coming forth should have been the gladdest thing that ever happened to them. While their eyes beheld of his glory they did not see.

The resurrection experience surely would have given them enough to think about so that they would have much to investigate and learn of the wonderful things that were happening. To some extent these things attracted their attention. The disciples could run to the grave when they learned that Jesus was not there. Thomas could stand the test when the risen Lord gave it and go away believing. The weeping Mary when she saw him could cry, "My dearest Lord". But, there seemed some necessity for their action. The apprehension and execution of Jesus had caused their organization to cease. Judas had gone with all the money and at that time was no more. They must live and there seemed no other way for it. And they would reason that they should starve if some provision was not made. These were working men and a vocation meant much to them. It was woven into

their character. It was the most natural thing for them to do. Many a man this day is gone after a vocation, a training from youth, though called of Christ. The vocation should not take the place of the calling but the calling should sanctify the vocation.

When God said, "Thou shalt love the Lord thy God with all thy might", he certainly meant just what he said. It does not come just as an ordinary command, though that would be strong enough that we should obey, but it comes to us as a fundamental principle. It is the very constitutional feature of the kingdom itself. An avocation that lessens or modifies it is not of God.

The next feature is their success. They began in the evening and they toiled all night and they caught nothing. It was a persistent effort, though fruitless. They did not get a vision of what the Master had said. They could not understand why he had to be crucified, although he had told them that he should be killed. He had taught them of the resurrection and yet they were as much surprised as any when they learned of it. It was hard for some of them to believe and it had to be demonstrated before they did. But in the face of all this evidence they did

go a fishing, "and that night they caught nothing".

Here is a fine example of God's providence. They were going forth in their own strength. There did not seem to be any "If the Lord wills" in it, but simply, "I go a fishing", and "we also go with thee". "And that night they caught nothing". In the morning they saw Jesus standing on the shore. The disciples "knew not that it was Jesus".

Some of the ancients have said that Love is blind. But that never, never was said by the Great Master. God is love, and God sees. John is called the beloved disciple, perhaps because he leaned on the Master's breast at the supper, and John saw first. I think we can rely upon it that love has more power to help us to see than anything else. It helped John to see his blessed Lord in that morning dawn and it will help us to see him.

Well, it was a long time no doubt to them when they toiled all night and caught nothing. It makes one think that the greatest lessons and brightest lights come to those who are willing to toil through the dark hours. It might be reasoned that since they had not practiced for some time therefore they were not successful. But, I think that God

was in it. In his love he tries us but does not discard us. It was well for them to see that the Master's bidding was better than their old avocation. In their own strength they could do nothing, but at the Master's command note what a change.

This fishing trip looks to me as though it was the darkest hour that had come to them since his death. The only hopeful feature of it was that they were willing to try so hard. Though in the wrong they were a noble set of men. I do not know whether they thought it was their only way to have a living or not. But they felt that it was needful for them to make an effort while they were going to the last extremity. And at least to some extent they must have forgotten the power of him that had schooled them for these years. They must have lost some faith. When faith goes darkness comes. So it was to them a dark hour.

God looks down upon us and pities us and loves us, but he does not always come to us at once. Little trials help us to know him. It is the many favors that spoil the child. We are all of us God's children whether we are good children or bad children. He loves us and keeps us through our sorrest trials, by which we may be

enabled to see him in the right light. If we labor faithfully when the dawn comes we may be enabled to see him by the light on the shore.

It is wonderful that Jesus came at all to them. No one can rightfully say that he had not done enough for them. He died for them, but I do not think that they saw that at all at that time. Hereafter they should know. He had shown a wonderful spirit in the hour of his agony for them. His death was the noblest that one could imagine. In the trial of it he never lost his purpose. Through it all he showed a power that a fully human being could not have shown. And all nature supplemented it.

One would think that after he had done all this the disciples could not expect him to do more. But we find him after it all seeking them on the sea-shore. Said he, "I pray for them that thou hast given me." He gave proof of it in seeking them that the prayer was deeply sincere. That he was willing to do much that they might work for him. That they might be fishers of men.

But that morn after the night of toil came they all saw something that greatly attracted their attention. God always brings things to us strongly enough so that we may be able

to see. The one great bar to seeing God's manifestations is the will. The will to see and the will to hear. Many souls today are turning away to the world rather than to see and hear the good things that God has for them. They are turning to "fables" and "the doctrines and commandments" of men.

The blessing came to those disciples that morning before they knew their Lord. The wonderful draught of fishes and the wonderful preservation of the net that it brake not under the heavy strain all contrasted so happily with their nights experience that it must have struck them in an unusual way. The seeming stranger giving advice that would have been judged no good and yet by its use bringing results that they had toiled for so long. It was not so much a wonder that John saw as it was a wonder that the others did not.

—McComb, Ohio.

FEAR OF CRITICISM

D. F. Lepley

The Apostle Peter, who was usually so courageous, who had never lacked in his fidelity to his Lord, did not deny his Master on that fateful night in Jerusalem because of a lack of love for him, not that he at

heart was unfaithful, but only through fear of criticism—he was afraid of men.

Oh! how strong men quail at criticism.

Oh! how our church is suffering because many of our leading brethren are afraid of adverse criticism.

Afraid to stand out boldly four square to the world and proclaim the living oracles of God, the unadulterated Gospel of Jesus Christ, the righteous, like the "lion-hearted" Peter did after he became converted, after he had really found Christ, after which he knew no fear of either ungodly men or the devil.

Our church has drifted upon the rocks of worldliness and pride, idolatry, selfishness and infidelity to our Lord, not because we have not shepherds who know and wish to do the right thing but because they are afraid to do as well as they know.

They are afraid of criticism, afraid that their popularity in the eyes of the world and their flock would be at stake.

They are afraid of men rather than of God. Perhaps they can see men more clearly than they see God.

They are afraid of the loss of their "bread and butter", perhaps they are also under the impression that their suste-

nance comes from men instead of God.

Brethren why are you so fearful, are you conscious of a feeling that you are not a shepherd called of God, called to feed his flock, or does your conscience accuse you of unfaithfulness to the husbandman whose servant you are?

If you are a true shepherd called of God, willing to trust your all to him who holds the world in his hand, and have decided to go all the way with him, even though you shall be asked of him to endure hardships and criticism and perhaps persecution and reproach, can you not believe that he will lay upon you no greater burdens than you can bare, and that he will sustain you?

If your witnessing always "rings true" to his standards can you not trust him that he can and will provide all your needs?

Then why be afraid?

Afraid to proclaim the whole Gospel of Christ, that has power to save men's souls, knowing that some day you must give an account of your stewardship—not to man but to God.

And while I feel that we have many shepherds who are not living up to Christ's standards of "ministry", (service) because of fear of criticism, I also feel that we have

too many who not only through fear of criticism, but through their ambition also for power and popularity, have yielded their wills to satan's temptations from time to time until step by step, from year to year, they have changed their allegiance from God to the "prince of this world" and are living under the delusion that they are of the "Angels of Light", while they are either wholly, or at least largely, under the influence of, and in the service of the enemy of Christ and his church.

And some of these shepherds are as good preachers of the Gospel as satan is himself.

"Powerful Preachers" they are, who can draw wonderful crowds and who can count their "converts" by the hundreds, gained by their skillful weaving of truth and error into a most enticing fabrication.

And these "converts" who have never yet learned the truth, and know not the meaning of Christianity, are the recruits of the church, (the called out). Such recruits flow into the church by the thousands from year to year, and are largely of our young people, who do not know the meaning of conversion, who are not conscious of the things that Christ would have them to give up (of the things of this

BIBLE MONITOR

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L. I. Moss, Fayette, Ohio, Secretary, to whom all applications for stock should be made.

world) in order to become his disciples, his followers.

Then who is to blame for this excess of sin and extreme carnality in our church, and this "backing down" from our old time standards of righteousness and Christianity, from year to year?

Then who is to blame for this lamentable fact, that many of our large, fine and costly temples (church houses) are practically converted into "play houses", (we might almost say the devil's play houses) in which to hold about all kinds of sinful and worldly entertainments, in order to satisfy the carnal desires of, and to hold to the church, these many unconverted "converts" who have been drawn into the

church through these false and faithless shepherds.

Who is to blame then for these latter day conditions in our church other than, in a large measure, these false shepherds who through fear of criticism and their lust for power have allowed satan to use them in his service.

What a shame it is that men, created in God's own image, having his own attributes, allow the devil to so control their lives as to induce them to work against God and his glory, all because they are afraid of the criticism of men.

Oh! what cowards the devil will make of us when we listen to HIM instead of God and his word.

What our church needs today is not a DIVISION but a CONVERSION. Such a powerful, inflowing of the Holy Spirit into the heart of the church that it will burn out the dross, and especially to so purge out of the "shepherd body" of our church all of the things that the "Good Shepherd" will, in that day, condemn as unrighteousness, measured by his word of truth.

Blessed are they that hunger and thirst after righteousness.

—Connellsville, Pa.

Eld. B. E. Kesler,
Poplar Bluff, Mo.

Dear brother:—I have been reading the Bible Monitor since January 1 and with each coming paper, I like it more and more. It carries with it the old apostolic ring which the Messenger used to carry, but somehow, has lost its gospel simplicity and touch. I dropped the Messenger several years ago, but am really glad that God has found men like the Monitor men, who will teach and uphold his word, not only in saying, but in practice, which we must have if we are to have a conservative church.

No decision of Annual meeting is being ignored more than the wearing of the clerical vest with the fashionable coat worn by so many of our so-called ministers, fashioning themselves after the Catholic priests and after fashionable denominations, which is worldly in the sight of God.

A number of seemingly good conservative brethren have gone to the colleges, but in many cases come back worldly attired, and yet the Good Book says come out from the world and be a separate people. I have been made to wonder why so many of our people flock to the college if all, as they say, is sacrifice. I hear them say the presidents of the colleges have been offered so

much larger salaries elsewhere, but it seems something draws them.

We know man's inclination to be drawn to worldly things, and places. Then comes the saying again from the Book that, "where the carcass is there will the eagles be gathered together." I really feel unsafe today to commune with the fast element as they appear at our love feasts, and have decided that I will not commune with the bobbed haired ones who have cut off their glory, and who are eating damnation to their souls, or with the ministry in their fashionable attire, who are called on to officiate at such times, and our elders, and not shepherds, say nothing, and do less. But to the contrary uphold such, because it is sanctioned by the colleges that are a curse to our beloved church, which our good old forefathers sacrificed and gave their lives to present to us a pure church without spot or wrinkle. But the fast element has put both into the church. Today secret organizations are admitted, a number of them in Indiana. In our city church we have the K. K. Ks and, it is said, in the ministry.

I claim that the church and state today are suffering because of violating at least one scripture which says "not a novice, lest being lifted up with

pride they fall into temptation, and snares of the devil." One hundred and three high school and college graduates were sent to our state reformatory near here in one month, in many cases, because they were held too high, and pushed to the front, not being taught the danger of our education with the responsibilities such an education should carry in serving their country, and their fellow man. The idea today in church and state is to get educated, and gain the supremacy over the other fellow. I helped start the mission in this city about 30 years ago or over and have led singing here for 23 years, but today I am crowded out all because of my age and principles of church doctrine which I hold as being absolutely essential. The General Mission Board with many other financial boards are running short, and all because of the things that colleges and some missionaries are doing. It's a sorrowful thing to know that even the good sister, at the wash tub must be or is expected to help pay the missionary who is not rue. See the paid preacher today, jumping around where he sees things are more to his liking, and better pay, and not for the salvation of poor souls. I can name them here in Indiana. Let us

pray for the church and the unfaithful elders who love to be patted on the back by his congregation.

—S. A. Emswiler, 2110 Columbus avenue, Anderson, Indiana.

NEGLECTED CONFERENCE DECISIONS

L. I. Moss

Many people are wondering why we have Conference decisions.

And sometimes we wonder why we have Conference, and spend thousands of dollars and much time.

Some things Conference has been doing:

If a class of people and some where, gets some new modern idea, they use their influence in some district to develop the idea a while, then they get some smooth slick-tongued speaker on program at Conference to present and agitate the movement at Conference.

Then they are ready for a query to Conference. Well, for fear the idea has not been developed sufficient as yet to pass Conference, a motion is made to place it in the hands of a committee for a year, to fix it up, so in a year hence it will pass Conference.

This is about the way some things have developed and

come upon us. Yet with all this we have many good decisions passed by Conference, for the good of the church. But how are they used and abused?

Just a few illustrations:

Our Conference has said if some member has been disfellowshipped in one local church, and later in another local church wants to come back they should make satisfaction where disfellowshiped.

But elders today disregard such decisions and evangelists come along and tell them to come on, paying no attention to what may have been the cause of disfellowship.

Again Conference has said when members move from one local church to another, they should ask for a letter, but if they fail to ask for a letter, the church should grant a letter if they are worthy.

But we have elders who tell members you don't need to take your letter over there, they are too strict over there, you can hold your membership here, where you can have more liberty.

Along this same line Conference says any member is amenable to the church where they reside.

Elders tell some, if you don't take your letter there they can't do anything with you.

Conference has said the plain

hood and bonnet shall be the head dress of our sisters.

Elders, pastors, evangelists and church leaders say you can wear the hat.

Conference has said "Elders and all church officials shall teach and observe, and see the simple life in dress is observed in their respective charges."

Instead, they are teaching we have no gospel for dress, and do not observe it themselves.

Conference has said it is wrong for church members to have part in festivals and banquets and such like, according to Rom. 12:2.

But many of our church leaders and our own congregations are right to the front with such gatherings.

If our leaders and elders are thus disregarding Conference rulings why have Conferences?

Our people always placed great stress on the Holy Spirit guidance at our Conference. If the Holy Spirit has guided in the making of such I beg you tell me what spirit has led our leaders to disregard and trample under foot the same?

These conditions have caused many of our good people to lose all confidence in our Conference and church leaders.

—Fayette, Ohio

OBEDIENCE

By Earl D. Burns

2 Cor. 10:5. Casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; we must be obedient to Christ and his word and have a willingness in obeying his word in order to gain eternal life; it also brings happiness in this life far more than the world can give. If each member of the Church of the Brethren was obedient to Christ there would be no dress question, as pride, costly array, fashions of this world, would pass away and we would all be of the same mind one toward another no doubt we would all dress alike, trying to imitate Christ and his followers instead of the fashions of the world. Therefore if we are of the world we will look, dress and be like the world. But instead we must be in the world, but we must not be of it.

I have heard many of the brethren criticize our editor and others of the Monitor family. I am afraid these brethren are not true followers of Christ, but of the world, for the world will love its own. (St. John 15:19) Any true follower of Christ can expect to be criti-

cized. The world knoweth us not because it knew him not. (1 John 3:1) I wonder what Alexander Mack would think if he was to suddenly awake from his sleep and see the way our beloved church is going and the way they have used his name for a place of worldly amusement in the state of Indiana, and call it Christian amusement and under the direction of our schools (1 Cor. 1:20-21).

We notice some of our young missionaries from our schools are imitating the heathen in adorning themselves with finger rings, bracelets, etc., which is and always has been a savage heathen costume. I think they ought to be taught instead of trying to teach others. One of the reasons why so many of our members dress like the world is because they go to places where they would be ashamed to be seen plainly dressed or dressed in the order of the church. We couldn't hardly call all these things obedience to our master as it's his will we should have that meek and quiet spirit instead of that mad rush for worldliness. Therefore if we are of the world we are none of his (Christ's). But the scripture tells us the time will come that they will not endure sound doctrine (2 Tim. 4:3). Also the

time will not come (the end of the world) except there will be a falling away first (2 Thess. 2:3). False prophets will come in sheep's clothing (Matt. 7:15 etc.). How can we lead, and be led astray, deceive and be deceived, when the scriptures are so plain? Therefore let us come out from among them and be ye separate, saith the Lord (2 Cor. 6:17).

Brethren and sisters, come, let us reason together and come back to the old way. If it took the old way to save our forefathers, it surely will take the same to save us. We must be obedient to his will and not add to or take away from his divine word or the result will be as found in Revelation 22:18-19.

—2021 Lena Street,
Flint, Michigan.

LIGHT, SALT, INFLUENCES

Chas. King

Jesus in his sermons on the mount has used different topics in preaching to his people. As recorded in Matthew, 5th and 6th chapters where he preached some of the greatest sermons ever preached. I know if these two chapters were lived up to in the Brethren church, lots of trouble would never exist, and Conference would be out of a job, as far as trying to settle difficulties are concerned. In

Matt. 5:13-16 Jesus says, "Ye are the light of the world, and the salt of the earth. Who? Why his true and loyal followers, he is speaking to his chosen ones, and not to those of the world. How about the disloyal and rebellious ones? Why Jesus says those have their light under a bushel, and their salt has lost its savor; they are good for nothing. Thanks be to God that these are the words of his son Jesus, and not man's words.

Brethren and sisters, let us not be named with this good for nothing class of people in the world. Have you ever been out in the dark hours of the night, and your lights failed, or even in the home? Then and then only we appreciate the value of good light when we need it most. Dear reader, does the world get any light from us? Are we lifting up Jesus as Moses lifted up the serpent in the wilderness? (Jno. 3:14 and Jno. 12:32)

A sister riding on a train having her bonnet and prayer veil in the hat rack and in the mean while she got in conversation with a lady of another church, having a very pleasant conversation of things in life, also on the Bible. But don't you know, the lady could not learn to know that this was a member of the Brethren church. The parting time came to

change cars at the depot. And the sister was obliged to get her bonnet and prayer veil and put it on. Then the lady said, Oh, I wish I knew you belonged to the Brethren church. I always had a desire to belong to your church. I told my husband, she hopes the day will come that we can think as they do and join their number. This sister said she never got a warmer hand shake in all her days, than at this time of changing trains. Sad indeed to think of it. Where was the light? Under a bushel? Where was the salt? It had lost its savor. Where was the influence? The same place it is in the Brethren church today. Where the elders, deacons and lay members fail to wear the Brethren garb and the sisters want to wear and do wear the hats.

Some time ago I talked with a brother in regards to the uniform wearing in the churches. He said you can show me no where this garb in the Bible. He proved this by saying, By this shall all men know ye are my disciples if you have love for the brethren. I said to him, if you go down the street and have bushels of love, how does the world know it?

As long as we have scriptures like these, we must believe there is something to it. (2 Cor. 3:2, Philipians 4:5.

Rom. 12:1-2). Our founders of the Brethren church understood the Bible 200 years ago, taught it, preached it, practiced it, trained its members with the little education they had. Today it is all education and very little training if any. I am not opposed to education, if it is Christian education. But education minus training puts the Church of the Brethren in the dilemma she is today.

—York, Pennsylvania

Some Recent Information.

It came to our ears recently that the "Monitor" is opposed to missions. I just wondered how anybody came to find that out. It certainly was information, and not of the pleasantest kind either. But I remembered his satanic Majesty is abroad — not bound yet — so that explained it. But lest some one believe it we'll just take space to say there has never been a line in the "Monitor" that would indicate any such thing.

But we are very loath to support men and women on the mission field who are not true representatives of the church who ignore the principles for which the church has stood so long. And this is true of the modern pastor.

In fact men and women who are not in sympathy with those principles should not accept a

position as pastor, or missionary. Much less should it be expected of the loyal and faithful to support them.

Place only faithful men who

can be trusted to uphold those principles in the pulpit and on the Mission field and the "Monitor family" will not be "found wanting" in its support.

Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

Motto: READ, THINK, ACT

Revelation.

Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for 'the time' is 'at hand.' (Rev. 1:3)

"When we open the Book of Revelation we discover at once a marked difference between it and any other portion of the New Testament. It is not history, like the Gospels and Acts, nor practical discussions and instructions, like the epistles; but we at once seem to breathe the atmosphere of Ezekiel and Daniel. As Ezekiel and Daniel were permitted to behold visions which revealed certain great events of the future, in a series of symbolic images, so there passes before the eyes of John a series of wonderful visions of which he makes a record, and has left that record to

the church for interpretation. The book is a book of prophecy. 'God gave unto him to show unto his servants things which must shortly come to pass.' In order to any clear understanding of the book we must never lose sight of the object as stated in the opening sentence. Its object is to reveal the future. Nor is its aim to reveal some limited events of the future, but to show the things which must come to pass. In other words, its aim is to unfold the outlines of coming history as far as that history affects the fortunes of the church."

—People's New Testament.

* * *

The Old Testament Apocrypha.

The word "apocrypha" literally means some thing hidden, and originally referred to

writings which were supposed to have been preserved and handed on in some secret way. After a time the word came to mean counterfeit or spurious, and is now used to designate a number of books which for a long time were associated with the Old Testament, but which we believe to be no true part of it. The term is also applied to certain spurious writings which arose in the early church in imitation of the books of the New Testament.

All versions of the Bible approved by the Roman Catholic church contain the Apocrypha, which is not usually found in Protestant Bibles today. There are many old family Bibles that contain it, as indeed do some ordinary sized copies of the King James version. * * *

These apocryphal books are not in the Hebrew Bible today, neither are they to be found in the Hebrew manuscripts of the Old Testament which have come down to us. In fact, nearly all of them were originally written in Greek, not in Hebrew, and long after the Old Testament was completed. Furthermore, there is no valid evidence that the Jews ever regarded them as a part of their Scriptures; on the contrary, there is explicit evidence that they did not. One of the surest

ways by which we may know what books the Jews considered sacred, is through the lists of such books which they have handed down. According to the ancient mode of reckoning them, some of the books were grouped together, so that the number totaled twenty-four; or, according to a slightly different method of reckoning, twenty-two. A part of the Jewish Talmud, which was written during the next century after Christ, gives a list of all the books esteemed as Scripture, totaling twenty-four and including exactly the same books as are found in our Protestant Old Testaments now. The Jewish historian Josephus, attaching Lamentations to Jeremiah and Ruth to Judges, numbers the books as twenty-two; and so describes them as to leave no doubt that they are the books we regard as Scripture today. He wrote in a debate, "We have not tens of thousands of books, discordant and conflicting, but only twenty-two, containing the record of all time, which have been justly believed to be divine." That excludes the Apocrypha, and settles the question as to what was regarded as Scriptures by the Jews in Josephus' day.

Now we come to the most important part of our argument. The true Scriptures are the Scriptures which were acknowledged to be such by Christ and his apostles. They have not left us a list of books, but they have clearly indicated their mind in the matter, so that there need be no mistake. They approved of the Scriptures of the Jews by express statements, such as "Unto them (the Jews) were committed the oracles of God" (Rom. 3:2). They referred to them by their familiar designations, the "Scriptures," the "Holy Scriptures," the "Law and the Prophets," "the Law of Moses, and the Prophets, and the Psalms"—here alluding to the three-fold division of the Hebrew Bible. Further, Christ and the apostles quote from nearly every book in the Old Testament, and the quotations are very numerous, **but not once do they quote from the Apocrypha.** It is not recognized in any way whatsoever. This fact alone is sufficient to settle the whole question about the Apocrypha being a part of the Bible.

When we come to the history of the early church, we find various lists of Old Testament books, esteemed as Scripture, which were made by scholars and bishops and church councils. These lists agree with our

present Old Testament with occasionally the difference of a book or two. The only exception to this is a list made under the influence of Augustine about the year 400 A. D., in which he includes Apocryphal books. However, it is plain that he does not esteem the books in his list all alike, as he speaks of some as even containing "perilous fictions and fancies." It was not until the year 1546 that the Roman Catholic church, through a decree of the Council of Trent, declared that apocryphal books were on a par with the other books of the Bible, and pronounced a curse upon all who would not accept them as such. * * *

That the books of the Apocrypha are not a part of the inspired Word of God is evident from the books themselves. There are many good things in these books and some Jewish history in the Books of Maccabees; but they are not on a level with the true Scriptures. They never claim to be inspired, or to utter the words of God.

3-YEAR BIBLE READING COURSE

—Will you not join us and invite others? First Year of Second Cycle begins October 1st. The whole Bible from Genesis to Revelation. A definite portion assigned for each day. See Monitor for August 15 or write to me at Cerro Gordo, Ill. Deut. 6:6, 7; Josh. 1:8; Matt. 4:4.

JUST A FEW HINTS

We are very desirous to attain to the highest literary standard for the "Monitor" as would be worthy of the cause it endeavors to uphold.

To this end it may be helpful to our contributors to offer a few suggestions.

1. If in doubt about the spelling of a word, ask your dictionary.

2. If in doubt about punctuation marks, leave them out.

3. If in doubt about the use of capital letters:

(a) Begin all names of persons, places, peoples, the Deity, and all name words used to represent him, with capitals.

(b) Begin pronouns used to represent the Deity in paragraphs in which the name of the Deity is NOT used, with capitals.

(c) Begin pronouns used to represent the Deity in paragraphs in which the name of the Deity IS used, with small letters.

(d) Begin the first word of sentences and direct quotations with capitals.

(e) Write the words "I" and "O" in capital form.

4. Write legibly with pen and ink, or with typewriter.

5. Write your subject at the top of the first sheet, your name under it, and your ad-

dress at the bottom of the last sheet.

6. When you make a quotation from scripture, give the chapter and verse enclosed in parenthesis after the quotation. Give quotations correctly.

A FEW DONTs

1. Don't write on both sides of the paper.

2. Don't crowd words on the liens or the lines of the paper.

3. Don't exceed 1250 words in one article, 1000 or even 800 is better. Divide it into parts if you can't say it all in one.

4. Don't personate in an uncomplimentary way.

5. Don't get impatient, your article, if it has merit, will appear in the "Monitor". Send it on, it can wait.

6. Don't put "de feed too high. De lam's and some ob de older flock can't rech it." Use simple language.

7. Don't forget these "hints" and "don'ts" Copy them and keep them before you when you write.

Thankee.

Just to remind you we have samples waiting for your friends. Just tell us their names and addresses. We'll do the rest. Many subscribers have been secured in this way.

BIBLE MONITOR

VOL. III.

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NO. 18.

"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and
Scriptural in practice.

OUR WATCH WORD—Go into all the
world and preach the gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

LOCATING THE CAUSE

PART I

"Recent Developments" in our last leads up to another matter of vital interest to us just now. Much has been said, is being said, and when this is said, perhaps much will remain unsaid about division and the cause of it. Each of us seems inclined to say "thou art the man."

So far as our observation goes, none of us wants division, but that it exists, no one well acquainted with conditions will deny.

A little survey of the situation may be interesting and helpful in reaching a solution.

The Church of the Brethren until recent years was a very humble, unostentatious, meek and spiritual people, manifesting the simple life in appearance, in social, business and religious life, a marvel almost, as an exponent of the graces that adorn and embellish the Christian life. Its ministers learned and unlearned as to worldly education, wise and understanding in things spiritual, preached the gospel in demon-

stration of the Spirit and of power. Saints were made to rejoice in the God of their salvation and sinners were made to tremble and to see their unsaved condition and to repent and turn to God for grace, mercy and salvation. They traveled far and wide thru heat and cold, sunshine and rain, afoot or on horseback, just any way so they reached their appointments, which they seldom missed, and all this without thought of remuneration or financial consideration.

Churches were built up in remote corners of the country, that in time elected one or more of their brethren to the ministry, resulting in what came to be known as the "plurality" of the ministry, in some instances there being all the way from one to a half dozen or more ministers in the same congregation. These brethren in turn launched out into the surrounding country, holding meetings in private homes, school houses, brush arbors or wherever the people could be collected to hear the

word of God, which these men preached, knowing only "Jesus Christ and him crucified."

In this way, two to four or more, regular appointments were kept up on each Lord's day by the ministers of one congregation. Other churches in time were organized and the churches grew and multiplied, so mightily did God work thru those humble men of the community, and not the least that had those men of any financial remuneration. How different now! Those faithful men are shoved aside as time worn, weather beaten, useless, obsolete and out of date material.

A hireling pastor does the preaching, at one point only in the congregation, and those faithful men thru whom the churches were built up without that of remuneration are now even expected to help pay the hireling pastor, and to aid in "putting over" every modern fad of a program he may be pleased to introduce. No wonder those men feel humiliated, discouraged and some times become obstinate and oppose the innovations of these inexperienced novitiates.

In worship those men "sang with the spirit and with the understanding," never for a moment resorting to a lifeless instrument that has no spirit much less understanding in the worship of God. In prayer they

reverently kneeled down, and from the depth of their hearts poured out praise and adoration to God with thanksgiving and supplication.

The members of those churches were thoroughly instructed in the gospel, and in the principles and even traditions, of the church before baptism.

They 'adorned themselves in modest apparel not with braided' or bobbed hair, "but with a meek and quiet spirit", with the modest, decent, simple and becoming regulation garb recommended by the church, which in its way became a mark of distinction, a line of demarkation between the church and the worldly styles around them.

In the way of affiliating with other religious people, they were rather seclusive, (by some, considered selfish), fearing that affiliating with others might create a desire to be like them and lead them away from the simplicity of the gospel and into unscriptural practices and customs.

In education they readily availed themselves of such opportunities as the state afforded for the education of their children, no one being debarred from securing a "higher" education if he felt so inclined, and to their credit it may be said, many of them became

brilliant scholars of their day.

So long as these conditions prevailed general peace, unity, prosperity and good feeling prevailed, and the church grew in numbers and increased in spirituality and power, having the respect and good will of other religious bodies and even as well, the veneration and esteem of honest sober-minded men of the world.

A number of subscriptions expire with this issue. See if yours is one of them. Of course you don't want to miss one and then too, we don't want to miss you from our circle. So just tell us to keep your name "written there", and we'll rejoice together. Then, too, perhaps your neighbor would like to join us. Tell him about it. Our family is growing in numbers and in interest.

In this issue and the succeeding issue we are endeavoring to locate the source from whence have come the disturbing influences that are directly responsible for the unrest, the anxiety, confusion and want of unity in our Brotherhood.

With this we expect to let the matter rest for the present. We think the position taken must be very apparent and in no way overdrawn and gives the truth in the matter. Some

no doubt will disagree, but under the situation this may be expected. Even this, however, will not change the facts in the case.

These disturbing influences are amongst us, and we think we have traced them to their source, with the reason for their introduction and properly located them.

The "Monitor" has now been before the public for three years and everything considered, we feel much encouraged to press on in our endeavor. In many ways the Monitor has wielded an influence and is growing in favor with our people. More and more we feel to heed the exhortation of Paul, "Stand fast in one spirit, with one soul striving for the faith of the gospel; and in nothing affrighted by the adversaries" and if need be "to suffer in the behalf of Christ." (Col. 1:27-29)

Many mistakes have been made, perhaps, some indiscretion has been used, but God knows our purpose is to do good and that the motives that have prompted us have been pure.

We wish to express our thanks to God and our patrons for the kindly consideration with which they have borne with those mistakes, imperfec-

tions and indiscretion.

With your prayers in our behalf and the knowledge gained by experience, and the wisdom given from above, we hope to improve as the years come and go.

Any kindly suggestions as to any improvements in the Monitor, that can be made, will be duly appreciated. Let us have them.

We want to improve the Monitor as time passes.

NOT SATISFIED

Judging from what we know from experience, and from what we read, very few are satisfied with the churches to which they belong. The desire for something new is perhaps as great as it was with a community mentioned in the New Testament. But that desire in the long ago got the people nowhere, and we are safe in saying that the same desire in these days will avail just as little.

Many new things are good and to be desired; they increase our comfort and our ability to get things done. But without exception that refers only to the things that have to do with this world. Some things cannot be improved: the plan of salvation is one of these things. And yet it is one of the things which men have tried hardest to improve and make

over according to their own notions. So far as we can judge, the only result of all the effort has been to get men farther from the Word of God. The great desire seems to get rid of the divine in the word and make it over as man wants it. Many of the world's misfortunes are due to this effort to put man's word in the place of or above God's word.

Practically, we are told by these men who claim to have so much knowledge of divine things that when we get the deep meaning of the New Testament we find that it is not what the words say, but something different, vastly different, which they in their wisdom have been able to make out of it. But there is at stake the most important thing in our lives, and we do not care to risk the salvation of our souls on the theories of these men, no matter how famous they may be. We trust to something much more reliable than any man.

But to come back to the point from which we started. If people were satisfied with their churches they would not be trying so hard to make them over. Those of us who have reached or passed middle age know what changes have taken place in the various denominations. They are far from being what

they were, and only the Lord knows what they will be in ten or twenty years more. Just consider what has been brought into the churches. There is no frivolity barred. Very few games are shut out. The very room dedicated to the worship of God and the teaching of his word has become a place of amusement, of almost anything except the one thing that Jesus said it was to be,—a house of prayer. And the people who bring the world, the flesh and the devil into the sanctuary say, and probably believe, that they are doing God service.

If people were satisfied that all is well with them, there would not be such a mad desire for distraction, for excitement of any and every kind. It seems that they are trying to forget something, to keep out of their minds the one really important thing for them. They seek forgetfulness of their duty in any way possible. And yet how much easier it would be for them, how much more life would hold for them if they would but become humble and obedient children of the Father in heaven. They know not the things that belong to their peace, and they would be too proud to seek and follow them if they did know them.

Such a course as this does not lead to the peace which Christ left with his followers.

There is a peace which passes understanding for those who seek it according to the directions given in the Book. It is not to be found otherwise. But man in general is so taken up with the present fast way of living that it is really impossible for him to seek this peace as directed. His nature would have to be changed before he could do that; and he does not want his nature changed—he is too well satisfied that he is going right. He could not give up his pleasures, his debased appetites and sinful desires.

And we are headed in the same direction. Things which a few years ago would not have been tolerated in one of our houses of worship are now the regular thing. Politics, pleasure, business enter in, and the Spirit goes out. What has changed our course so radically? As we look at it, there is just one thing, under which might be included several. We have lost our faith, our first love, our desire to obey, no matter at what cost to ourselves. Will we continue in our present course, which cannot but bear us far away from our desired haven, or will we change our course and sail toward the haven of eternal happiness?

If we take up Christ's yoke and learn of him we shall find rest to our souls. We have no

assurance of finding it in any other way. There is only one safe way, and we cannot afford to go astray from it. Nothing of the world can give the peace of God, which passeth understanding; and nothing that the world can offer has any real value when compared with this peace. We can have the peace or we can go through the world seeking distraction. Which will we seek?

A KINGDOM DIVIDED

Glenn Cripe

(Matthew 12:25) "And knowing their thoughts he said unto them, Every kingdom divided against itself shall not stand: (and Mark 3:25) "And if a house be divided against itself, that house will not be able to stand." These scriptures remind me of the condition the church is in today; one part wishing to hold fast to the faith, and another part throwing it aside. According to the scripture this cannot continue forever. There will be a division.

As to who is the cause of the division, there are usually two different opinions on that. Each side contends that the other is to blame, and how are we to know? The scripture says that we should mark those that cause divisions and have noth-

ing to do with them, but there is also a qualifying clause in that scripture, (Rom. 16:17) and that clause says, "which cause divisions and offences contrary to the doctrines which ye have learned." Are there those that teach different from the doctrine that you have learned, in the Monitor family? I think not. There are those that oppose the Monitor and its aims of preserving the faith that was once delivered to the saints; therefore they are the ones to avoid and not the ones that have given us the Monitor. If the fathers of the church were right in their beliefs and practices we will do well if we follow in the paths that they have walked.

It is necessary that divisions come because Christ said that they would come. (Luke 12:51-52) "Think ye that I am come to give peace on the earth? I tell you, Nay; but rather division: for there shall be from henceforth five in one house divided, three against two and two against three." We are told by the scripture to "withdraw from every brother that walks disorderly." When shall we do it? It is necessary that divisions come to preserve the faithful. The devil comes as an angel of light in this generation, and he is deceiving many as the days go by. The longer conditions remain as they are

now the more he will deceive, and the more that will fall for the pleasures and sinful snares of this world. If these is not something definite and decisive done soon to stop this condition there will be a few left in the Church of the Brethren that will not have fallen down to Baal. In its present condition few are the congregations that can or dare set its members in order for the coming of the Lord. How much longer can affairs continue thus without a division?

Brethren, these principles that we are playing so loosely with were once held sacred by our fathers. How much longer shall they be treated so lightly and cast in the discard? They are the very life blood of the church of Christ, and if you and I would preserve our spiritual life and the life of the church, if we are not able to preserve them in the present organization, we should see that such an organization is formed as will preserve them. This is serious and should command our undivided attention until such a day that we shall be one people again.

I know that division is a hated word, it has a fearful meaning but it may mean life or it may mean death to us as individuals and as a church. Division means a separation. We cannot and should not make it

a separation unless there is good and sufficient ground for it. Jesus prayed, (John 17:14-15) "I have given them thy word and the world hated them, because they are not of the world. I pray not that thou shouldest keep them from the evils of the world." This implies and says that there is a separation. Christ's own are not of the world, there is a separation of Christ's people from the world, not in the location they live in but in the manner they live and worship. This of itself would be sufficient cause for division, indeed there is much of it now, probably it is not such in word but it is in practice. Why not make it in word also.

That there is a vast difference in the practices of the various parts of the brotherhood everyone knows. All can not be in the right, and if we are in the right we should not hide our light under a bushel; speaking more plainly there is no reason why those that are faithful should remain with the unfaithful any longer. They are just pushed back into the rear and the fast or as they style it the progressive element is held as the example of faith and practice of the church. This gives the world a false impression of us, and it is not fitting that we as Christians

should let conditions continue as they are.

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the traditions which he received of us." (2 Thessalonians 3:6.)

—Goshen, Ind.

Pioneer, Ohio,
August 7, 1925.

Dear Bro. Kesler:

After reading Bro. Moss' letter in the Monitor of August 1 we decided to write to you regarding the situation as we see it. We are certainly glad for the Monitor and the stand it has taken. In this day of fast living we surely need leaders and literature that will point us back to God. It will take strength and courage to obey God's commands and possibly it will mean more persecution in the next few years than it has in the past century, but Christ said "Blessed are they which are persecuted for righteousness' sake."

We agree with Bro. Moss that the Monitor will not cause a division in the church as that has been made several years ago, and if our leaders by neglect of discipline and obedience to God's commands as laid down by the New Testament force a separation that we may refrain from following the

world then we believe that is our duty.

We certainly cannot do the things that the world does and yet be God's children for we cannot serve God and mammon.

We have members that joined the Dunkard church because it was following the Bible the closest of any church they knew, but if things keep on going as they have for the past few years we will not have any more to offer than any of the churches that allow people to join and then follow all the worldly fashions and amusements they care to.

Wishing you and your work God speed we are a little band for closer walking with God.

Signed by Fifty-three
Members of two Congregations.

CHANGES IN THE CHURCH PART I

A. J. Bashor

God changes not. At all times let us not forget this. How many changes have taken place in the Church of the Brethren within the last twenty-five or thirty years? Sit down some time with pencil and paper and let your thoughts run back, and every time you think of something the church tolerates now that she didn't then, make a stroke on the pa-

per. Especially notice how the changes came since the church name was changed. The writer could never see a good reason for the change of name. Those of you who have seen fifty or sixty winters will have noticed still more changes than those of us who have seen fewer winters.

Were the changes for the best to the church and the individual from a scriptural standpoint?

I will mention a few things that came under my observation.

Had few if any missionaries to go to the heathen lands and tell the natives what not to do and when the missionary and some of the members at home do worse things.

The Scripture was not misrepresented, neither was there institutional christianity taught as it is now.

Simplicity was taught and practised. Members of the Brethren church could always be recognized and were highly respected for their stand by the greater majority of world folk and other church folk. It isn't so now. Brethren, and preachers especially, would not dabble into politics. A preacher who would take part in politics was not considered a worthy Christian example to follow.

Now they preach political

sermons, and even Sunday school superintendents will discuss politics before the school telling what men to vote for, closing by saying: On the table in the vestibule you will find leaflets regarding these men for office, take one home and study it and vote for the man. Should such things be tolerated in God's house? This is similar to what the Jews did in the temple. Jesus cast them forth with this striking sentence: "My house shall be called the house of prayer; but ye have made it a den of thieves." (Matt. 21:13; Mark 11:17; Luke 19:46.) Woe unto the pastor or elder who will permit such things in God's house.

Politics is a worldly institution. The church is a spiritual one. The two cannot walk agreeably and at peace together.

The former is for the world. The latter is for heaven. There is a gulf fixed between the two, which only the spiritual eye of faith can see. Yet some preachers will accept offices and even take the oath of office for governor of state. Such an oath is a violation of the scripture and also of the church rule. Forty years ago such a preacher would have been excommunicated. And many members think that was a great honor to the church for a member to

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hold so high a political office. They were members, but were they the kind that build up a true Christian church body?

There were no special meetings for young members barring those of a certain age. There were no social gatherings for the young and old. The minister worked for harmony and peace between the old and young members, showing them the Bible way by admonition.

In many cases now at such gatherings the pastor is in for all kinds of foolishness, jesting, etc.

And saith not the scripture that these things ought not be practiced by God's children? The pastors now try and succeed too, in making division between old and young, except where the older ones are not

steadfast and are in favor of all the new innovations.

There were no committees then like now. No committee on finance, on social reform, on child work, on Sunday school, on music, (they sang with the spirit and understanding). Now it is mostly to be seen and heard, on dress, and maybe a committee on bobbed hair will be?

Committees, and then some more. What a huge useless machine, grinding the spirituality out of the once happy church. Is the church getting nearer to heaven by these things? Nay, verily.

Sunday school picnics were unknown in our church but were indulged in by other church faiths, which were known as the worldly churches. Our church is in that class too now, save a few congregations. Special programs, cantatas, Easter and Christmas candy festivals were not practiced in our church. I know several places where they are not yet practiced.

We went to Sunday school because we were directed that way and liked to go, not because we were to receive an Easter egg, or rabbit or Christmas candy like the case is now. We received a blue ticket containing a scripture verse for coming. To receive red tickets we had to commit verses of

scripture or poetry.

We could exchange these tickets for a Testament or picture card containing scripture verses. The first Testament I possessed I bought with tickets. Some schools now give gold watches, etc., to induce attendance, having hiking parties, fishing parties, class suppers and other social functions.

Are these sound spiritual developments? No! They are only new evil innovations. There were no classes for the young married folk and then those a little older, and then for the aged. The word was read and considered together, thus bringing together that one unity of faith.

There were no decision days set, and a going around and coaxing, even taking them by the arm and pulling them from their place in class to start them forward, and baptizing them the same day. We especially refer to the children even down to the junior classes. Does the Holy Spirit work this way? If so, where is it recorded? Must the children in the age of innocency become born again?

There were no separate rooms for each class, but all classes recited in the same room. It was a little noisy, I admit, but the way of the Lord was learned and taught more

perfectly than now.

Then if teachers taught differently from the Brethren and were heard by some in other classes, they could be reported and admonished.

Where teachers are chosen from other faiths and in separate rooms, they can and do teach as they think and are rarely heard outside the room.

The following are some of the things heard sometimes: "All you need to do to be saved is to be baptized." "Just believe in God and you will be saved."

If this is all that is required what is the meaning of all the instruction in the New Testament.

Teachers telling of fishing trips they took and how they will some day take the class on such a trip, and some never do and never intended to. This they do to get the confidence of the class, and after a while they have lost their class and the teacher is obliged to sit in another class. Is this essential teaching to become spiritual?

Do we wonder why there is so much indifference for God's word?

The superintendent makes his rounds to the classes, but if he is not sound on church doctrine, (which there are many who are not) he will those things pass. I am glad

there are yet some congregations in the brotherhood, where the teachers and superintendents have to be in harmony with the church rule as it used to be, or else loose their office.

Therer was no marching to the classes at the thump on the piano keyboard. There were no graded lessons years ago. Because there was no good brother? travelled abroad, (to an almost if not altogether Atheist country, at least, whose leader considered himself first and then God) to get data to arrange the graded lessons for teaching the Bible.

—328 Mooney Ave.,
Monterey Park, Cal.

MODERN DELUSIONS

D. F. Lepage

Sometime ago a personal friend, but who is a student of "Spiritualism" sent me a book, entitled "The New Revelation", and wanted me to read it which I did. I was asked for my opinion of the book, and the following was my reply.

"I have read and return to you herewith the book you were so kind to loan me. I have read it with much interest, but cannot say that I am willing to subscribe to everything it says about the Bible, and especially the author's views on some of the writings

of Paul and others of the Apostles.

Neither can I appreciate the construction that the author puts upon some of the sayings and teachings of Jesus himself, because he virtually accepts some and rejects others, thereby setting up his own judgment against the judgment and wisdom of God whom he professes to accept and admits that Jesus was a teacher come from God.

The strange thing to me is that the author and many others of his belief repudiate many parts of the Bible, perhaps the parts that conflict with their theories, and yet accept other parts as a foundation for their doctrines. Does this seem consistent?

Is not man, the creature, assuming an awful responsibility when he acknowledges God as the author of all things and the ultimate ruler of all things, including the destiny of the man who takes it upon himself to judge God by accepting those of his commands and teachings that agree with his carnal and finite mind, and rejecting those which he does not wish to understand or obey?

The author of this book, with many others, builds his entire structure on a few of Christ's and his apostles' teachings and sayings as a foundation and then proceeds to pull the foun-

vation from under his structure by refusing to accept God's statement of man's sinful and lost state and his reason for and the necessity of his sending his son, Jesus Christ, into the world as a vicarious sacrifice to redeem man from his lost to a saved condition.

—This is clearly taught throughout all of the old inspired prophetic writings, more clearly by the Savior himself and lastly by Paul and all of the apostles, who received their teachings from the Great Master Teacher himself.

All of these teachings are embodied in what is commonly accepted as the Bible and especially the New Testament or ("The New Will"), from which isolated and disconnected passages are quoted and set up as a basis for all kinds of erroneous theories by men of perverted minds, who are not willing to believe the whole truth of God as it is revealed through Jesus Christ and his apostles.

They will even profess to accept and believe certain parts of the divine Revelations of St. John as being the revealed word of God and yet totally ignore such statements as are written in the 5th chapter of the Book of Revelations, also those which you will find written in Revelations 7:9-17; Revelations 20:9-15; Revelations

21:1-8 inclusive and verse 27, also Revelations 22:7-18-19.

I would also like to have you look up and read very carefully what Jesus himself said to his disciples and others, as you will find recorded in John 1:1-18; John 3:14-19; John 10:11-15-17 and all the balance of this chapter. Also Luke 22:37-44 inclusive, also Mark 14:34-36; also Mark 15:34. Then also read Peter's statement in Acts 2:22-39 inclusive.

Now, it seems to me, that if we are willing to accept and base our beliefs on certain isolated passages of the Bible, we virtually acknowledge God as its author, and I fail to see how we can justify ourselves in accepting just those portions of his word that satisfy our whims and rejecting the rest, at least it does not seem consistent nor safe to me, because after all it may be that he is right and I am wrong, and after you have read carefully all of the passages referred to above, I do not believe that you can accept the interpretation and construction that the author of "The New Revelation" and others of his class place upon many of the plain, and easily understood teachings of the Bible.

I will not argue that there is no such a thing as a spirit, and that it is not possible for evil people, who are under the influence and power of satan, to

get into communication with the spirits of the dead. But no good can come from it, and only those whose hearts and minds are conscious of guilt in their lives resort to such things, as was the case of the wicked king Saul. After he had forsaken God, and God no longer heard him, he resorted to just such a thing with calamitous results, as you can read in 1st Samuel, 28th chapter.

It is evident that God was not pleased with what he did at that time, and God has not changed since then.

On the other hand, I have seen with my own eyes a number of very wonderful cases of physical healing, and know of many others, where, after the best doctors failed, they acknowledge that they were miracles of God wrought by the hands of our consecrated and God-fearing brethren in the bodies of those of our afflicted brethren and sisters of faith through the anointing and laying on of hands, as you will find taught in James 5:13-20 inclusive.

You will notice there that it says, "The prayer of faith shall save the sick, etc.," but it takes a prayer of faith, faith in the Lord Jesus Christ as his Saviour and Redeemer and does all things in His name for the honor and glory of God

and not for his own glory or personal benefit.

Don't you see that this is the manifestation of such a different spirit and motive from that which usually accompanies the seances and acts of the devotees of the religion of the author of "The New Revelation" and others?

I really do not feel that we are on safe ground, so far as our eternal destiny is concerned, when we refuse and reject the wisdom of God and the only plan that his wisdom was able to devise for the redemption and salvation of his children after they had willfully gone into the sin of disobedience.

I am sincerely sorry that I cannot agree with the theme of this book, but I feel that it is unsafe ground, and that we should more concern ourselves about the things of the present than about the things of the past; that we should be more concerned about the welfare of the living than the affairs of those who are dead, and over whom you and I can have no more influence. We can influence people for good only when they are alive and with us, and I surely feel that we are responsible for the influence that we wield over them while we have the opportunity.

While we are alive and well

and have the right use of our minds and faculties, our own destinies are largely in our own hands, but after we are dead we are in God's hands, and no human power after that can change it either for ourselves or for others. Then the reaping after the sowing is inevitable. In Matthew 24:24, we read these words of Jesus himself, "For there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that if it were possible, they shall deceive the very elect."

In 2nd Corinthians 11:13-15, we have these words, "For such are false prophets, deceitful workers, transforming themselves into the apostles of Christ. And no marvel, for satan himself is transformed into an angel of light." In 2nd Peter the 3rd chapter, you will read a very clear statement of the things that shall happen during these latter days.

In 2nd Timothy, 3rd chapter, 13-17 inclusive, you will read where, "Evil men and seducers shall grow worse and worse."

Then in 2nd Thessalonians, 2nd chapter, 8-12 inclusive, you will read that men have become so perverted with error, and refuse to acknowledge or obey the truth, and God will send among them strong delusions

that they may believe a lie and be condemned.

Does it not seem very clear from these prophecies and the present conditions of society and Christianity that satan and all his cohorts, in these "latter days", are putting forth all of their tremendous powers to deceive and lead the people away from God by substituting all manner of "isms" and "seisms" and making believe that they are as good as the religion of the Lord Jesus Christ and so much easier? No self-sacrifice—no curbing of the carnal appetites and passions—no restraint of having their own way—"Just go and do as you please and have as good a time as money and opportunity can get you, no use in being so particular about your morals and honesty," and many other like things he tells those who are irreligious. And for those who are religiously inclined he weaves a fabric of half truth and half lies, quoting scripture here and there to bolster up his nice looking deceptions, in order to satisfy the religious desires of his dupes, so that they shall never find the Christ that saves from sin until it is too late.

If by some means he can but lodge one single doubt of God's sincerity and justice in the mind of a sinner or even a

weak Christian, he will practically have accomplished that poor soul's destruction. And nothing but a miracle of grace will enable him to tear himself free from satan's delusions to find forgiveness and eternal life through the atoning blood of Jesus Christ, the Saviour, who perfected the only plan wherein men must be saved, if they are saved at all.

Now my brethren, are you conscious of the fact that not only the author of the book in question, but many others, and among them even some of our own brethren and leaders are following in the same steps as this "author", being deceived themselves and deceiving others: "Blind guides leading the willingly blind." Yes, and many are blind because they want to be, and are playing with the everlasting fires of hell.

—Connelsville, Pa.

"FROM THE VALLEY TO THE MOUNTAIN TOP"

By C. E. Wine

"Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which is on the head of the fat valleys of them that are overcome with wine!" (Isaiah 28:1)

"But in the last days it shall

come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it." (Micah 4:1.)

Dear reader, get those two scriptures firmly fixed in your mind and then come with me to California for a moment. Here in California is the great San Joaquin Valley, located about the central part of the state, and noted for its broad acres of vineyards and also many wineries formerly.

Incidentally there is another valley located southeast of this one, called Death Valley. Just east of the San Joaquin Valley, is the high sierra Nevada mountains, among which old Mt. Whitney extends her peak toward heaven above them all; almost three miles above sea level.

Now get those pictures in your mind also, as I wish to draw from them a still greater picture.

About twenty-two years ago, there came to this valley a young lady by the name of Miss Whitney, and also a young upstart of a man by the name of Wine, who had the happy privilege of getting acquainted with Miss Whitney about the time that the first Church of the Brethren was es-

tablished in this valley near Laton. She was baptized on dedication day of that church. After he had made her acquaintance and they became fond of each other, he was also baptized into the same Christ, and they were married about two weeks after his baptism. Thus we joined hands to leave the old "valley" of sin, and started for the top of the "mountain". I hope you get the picture. Of course we took for our guidebook the Bible, and began to look for "signboards" along the way. The first one was the "Gospel Messenger" in which was written instructions and directions, very much in harmony with our "guidebook". So we thus proceeded "mountainward".

Today I feel that we have reached a point high up on the "mountainside" where there is another "signboard" called the "Bible Monitor". This "signboard" also reads very compatible to our "guidebook"; but as I pause for a moment and look back down into the "valley" through the powerful "telescope" that the good Lord has provided, I see that the old "Gospel Messenger signboard" has been badly stayed with. It seems that some invisible "monster" has blotting out the former instructions and directions, and has re-

placed them with spurious ones. I even see many people being started off by it—down toward "Death Valley". What a pity! How terrible! I admit that my good wife and I have had many hard places to climb over up the "mountainside", and have stumbled and fallen down many times; but thank God, we have always managed to fall "up-hill"; and by his grace helped each other up again.

Glorious victory! In coming up this "mountainside", we have also encountered "reptiles", "bears", and "mountain lions". But what did we do with them? I'll tell you approximately what we did. My Father and creator seems to have given me a "high power rifle" from my youth; and my wife is most diligent and faithful in cautioning me to be careful in using it; so we disposed of many "snakes" and "wild animals", while others got scared and ran away.

However, as we now stand at the "Monitor signboard", away up on the "mountainside", in "high altitude", where the spiritual atmosphere is pure and wholesome, we anticipate one more strenuous jaunt to the "top of the mountain", and if the dear readers of this "Monitor signboard"

will pray for us as we shall pray for them, we will undoubtedly finish the ascension of this wonderful "mountain", and thus reach the "summit" where the "foothold" is level; and where the city lieth four-square, made without hands,

world without end, eternal in the heaven! And what I wish for us, I wish for you!

May God bless this personal scribbling in every avenue through which it may travel; and also the reader as well as the writer.

—Reedley, Cal.

Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

Motto: **READ, THINK, ACT**

OUR MONTHLY TEXT

* * * * *

* And Jesus went about *
 * all Galilee, teaching in *
 * their synagogues, and *
 * preaching the gospel of *
 * the kingdom, and healing *
 * all manner of sickness and *
 * all manner of disease *
 * among the people: (Matt. *
 * 4:23.) *

Teaching, preaching, healing

—These three words summarize our Lord's earthly ministry; three busy years in which he "went about doing good". (Acts 10:38); and at the close of which he could say to the Father, "I have finished the work which thou gavest me to

do." (Jno. 17:4).

"To do his heav'nly Father's will
 Was his employment and delight,
 Humility and holy zeal
 Shone through his life, divinely bright.

"Dispensing good where'er he came,
 The labors of his life were love,
 If then we love the Savior's name
 Let his divine example move."

Daily Readings.

OCTOBER.

1. Thu.—Matt. 1
2. Fri.—Matt. 2, 3
3. Sat.—Matt. 4:1-5:12
4. Sun.—Acts 17:16-34; Psal. 139:7-12
5. Mon.—Matt. 5:13-48
6. Tue.—Matt. 6
7. Wed.—Matt. 7
8. Thu.—Matt. 8
9. Fri.—Matt. 9

10. Sat.—Matt. 10
11. Sun.—Acts 18:1-17; 1 Cor.
13
12. Mon.—Matt. 11
13. Tue.—Matt. 12:1-37
14. Wed.—Matt. 12:38-13:30
15. Thu.—Matt. 13:31-58
16. Fri.—Matt. 14
17. Sat.—Matt. 15
18. Sun.—1 Cor. 12 and 13; 1
Jno. 4:7-13
19. Mon.—Matt. 16
20. Tue.—Matt. 17
21. Wed.—Matt. 18
22. Thu.—Matt. 19
23. Fri.—Matt. 20.
24. Sat.—Matt. 21
25. Sun.—Acts 18:18-19:41;
Isa. 55:8-13.
26. Mon.—Matt. 22
27. Tue.—Matt. 23
28. Wed.—Matt. 24
29. Thu.—Matt. 25
30. Fri.—Matt. 26:1-35
31. Sat.—Matt. 26:36-75.

MATTHEW

“Matthew, the writer of the first Gospel, was a publican, or tax-collector, before he was called to be a disciple of Jesus (Matt. 9:9). Being one of the twelve, he had ample opportunity to know the facts concerning Christ. * * * Matthew’s Gospel is Jewish. He presents Christ as the Messiah

of Israel. He traces his genealogy to Abraham, the founder of the Israelite nation. Eight times is Jesus called the “Son of David”. He quotes the Jewish scriptures (Old Testament) sixty-five times, more than any of the four evangelists. Matthew’s aim seems to be to show that Jesus fulfills the Old Testament prophecy. Many times he uses the expression, ‘that it might be fulfilled.’”—C. E. Arnold in Normal Lesson Helps.

“This Gospel takes the life of Jesus as it was lived on earth, and his character as it actually appeared, and places them alongside the life and character of the Messiah as sketched in the prophets, the historic by the side of the prophetic, that the two may appear in their marvelous unity and in their perfect identity.”
—Professor Gregory.

We begin our readings this year with the Book of Matthew and read the four Gospels in order. The careful reading of Matthew, Mark and Luke, which will take the most of our time until January 1st, will be a good preparation for the study of the Book of John,

which will be the text of the International Sunday School Lessons for the first quarter of 1926.

The Life of Christ is thus outlined by C. E. Arnold in Normal Lesson Helps:

1. Thirty Years of Preparation.
2. Period of the Ministry.
3. Forty Days' Resurrection Period.

The Period of the Ministry is thus outlined:

1. The Judean Ministry, or Period of Obscurity; from Baptism to Talk with the Samaritan Woman; time, about one year.

2. Galilean Ministry or Period of Popularity; from Talk with the Samaritan Woman to Feeding of the Five Thousand; about fifteen months.

3. Perean Ministry, or Period of Opposition; from Feeding of the Five Thousand to the Crucifixion; about one year.

Do you believe that the whole Bible from Genesis to Revelation is the inspired Word of God? Do you believe that it should have first place on your reading table and that it should be read daily? Then you are invited to join us in reading it through, every chapter and every verse, in three

years. Ask others to join. Send names for enrollment. See announcement in the "Monitor" for August 15.

And now let us thank the Lord that he has given us this book, the Holy Bible, and let us ask him to bless us in the reading of the same, that we may see therein more and more of its richness and beauty and may profit by its teachings.

A brother writes, "I guess I will just continue taking the Course the remainder of my life, as I get much good out of it."

PSALM 24.

The King of Glory entering Zion.

The earth is Jehovah's and the fulness thereof:

The world, and they that dwell therein.
For he hath founded it upon the seas,
And established it upon the floods.
Who shall ascend into the hill of Jehovah?

And who shall stand in his holy place?
He that hath clean hands, and a pure heart;

Who hath not lifted up his soul unto falsehood,

And hath not sworn deceitfully.
He shall receive a blessing from Jehovah

And righteousness from the God of his salvation.

This is the generation of them that seek after him,

That seek this face, even Jacob.
Lift up your heads, O ye gates;
And be ye lifted up, ye everlasting doors:

And the King of glory will come in.
Who is the King of glory?
Jehovah strong and mighty,
Jehovah mighty in battle.

Lift up your heads, O ye gates;
Yea, lift them up, ye everlasting doors:
And the King of glory will come in.
Who is this King of glory?

Jehovah of hosts,
He is the King of glory.

BIBLE MONITOR

VOL. III.

October 1, 1925.

NO. 19.

"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and
Scriptural in practice.

OUR WATCH WORD—Go into all the
world and preach the gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

Don't forget to read page 20.

LOCATING THE CAUSE— THE CHANGE

In course of time some brethren "got a vision" that schools for the higher education of our children should be conducted by our own people of the church. So in a short while a number of schools were started in various parts of the country until at present we have about ten of such schools.

These schools were started as individual enterprises and almost from the start have been a mance to the church in one way or another. So evident was this that very soon advisory boards were appointed by conference to have some sort of supervision over them, so that the principles of the church might be safeguarded against designing men and induction of erroneous and mischievous doctrines into the minds of our young people.

Seeing this method was a failure, the idea was conceived by some "broad minded" (?) men that the church

should own and control these schools. They at once set out to accomplish this which they did. So that now, the schools are nominally under the control of the church, but the schoolmen having become sufficiently strong, and by the ingenious use of such catchy phrases as "Christian education" "training for leadership" they have succeeded in securing vast sums of money from unsuspecting brethren to endow these schools, which have become such a power in the church that instead of the church controlling the schools, the schools control the church.

And the present policy of the church is the result of the influence wielded by the schools and practices and principles which they maintain and for which they stand.

Our young people, under various incentives and inducements, were solicited to enroll in the schools, which many of them did. As a result it was not long until they had a product on their hands for which a market must be

had to meet the inducements held out. To accomplish this the school men and others vitally interested cast about for a solution of the problem. First came the hireling ministry. Then the general ministerial board, the district ministerial board, and the local ministerial board followed in quick succession. This opened the way to place hirelings many of them inexperienced, as pastors in churches where there were ministers amply able to care for the spiritual interests of the churches. In many instances these pastors were placed in the churches by the Boards over the protest of many loyal and faithful members.

Result, division, discord and confusion.

These pastors are responsible with few exceptions, for the introduction of the lifeless, spiritless instrument in the worship of God, along with the standing posture in prayer and the discontinuance of the Lord's prayer. To them also is traceable the entertainment feature now so prevalent, it being a part of the program they were supposed to "put over." Along with these also have come the discontinuance of the Christian greeting, the holy kiss, so prevalent as a token of brotherly affection in days gone by and a general coldness or indifference has ta-

ken its place.

Following the hireling pastor, came the vacation Bible school, which offered a very attractive pastime for another class of novices to obtain a little of the needful "lucre" between times.

Then came summer student pastorates, in which inexperienced novices are placed over churches with full authority to receive and baptize applicants. These summer pastors lack in firmness or stability to uphold and carry out the rule and regulations of the church, or willingly ignore them, and so take persons into the church without proper instruction and in this way churches that were once plain and exemplary, are now so mixed up with the world you can hardly recognize them as being members of our church. But this opens up a market for more of the product of our schools.

"Bible schools," like "Christian education," and "Training for Leadership" are exceedingly worthy objects as such and when the real, instead of a spurious substitute, is in evidence, may accomplish much good. Many instances may be noted in which these Bible schools have been tried out and discontinued. When the spiritual interest of a community is placed in the hands of novices, many of them but children, we may expect the most

notable feature of the work will be a grand program at its close. But what matters it just so the design of the schoolmen who want a market for their product is carried out?

From the schools also has come the plea for teaching **discipline** instead of teaching and discipline in the regulation of the life and conduct of the members of the church; and so fully has this plea been accepted that teaching or better, its absence has become the rule and discipline is largely a thing of the past. Result, license miscalled liberty, is now the rule and as a consequence practically every mark of distinction and identity of the church has been lost, to the great sorrow and grief of the loyal and faithful part of the church as well as of many of the devout in other churches and honest minded men and women of the world.

The loss of discipline, however, shows very clearly what part of the church was held in line with the gospel by love, the loyal ones; and what part was held in restraint by law and discipline, the worldly minded.

The ignoring of the rules of the church enacted by its Conference has made the contrast between the loyal and faithful and the disobedient and lawbreakers very manifest and shows the line of

division that exists too plainly to be mistaken, and why the division? Because the "selfwilled" "presumptuous" who "despise government" and are not afraid to rail at discipline, refuse to be brought under any restraint but their own wills, ignore and set aside the methods by which the church has ever sought to keep its membership in line with the gospel in becoming Christian deportment and character.

To the schools, therefore, directly or indirectly, may be traced the innovations, irregularities, and the departures from former usages and customs of the church that have destroyed the peace, unity and spirituality of the church and threaten its disruption. For "united we stand, divided we fall" and "how can two walk together except they be agreed?"

Remove these disturbing influences and peace and unity will prevail and the church be restored to its pristine beauty, unity, holiness and spirituality. Until this is done the Monitor and its supporters disclaim any responsibility for the division and want of unity and love that is so manifest amongst us.

It is not the "Monitor family" therefore that, is "causing division and occasion of stumbling" contrary to the doctrine we learned and are therefore, to be "turned away

from." Our motto is spiritual in life and scriptural in practice of the "faith once for all (time) delivered to the saints."

IS THERE A LIMIT?

Several months ago we had something to say in regard to the increasing fund which is in charge of the Mission Board. The solicitations for more still go out, and there is no indication that the time will ever come when the cry for more will cease. We believe it is a mistake, if not a sin, to heap up so much money, even when it is professedly for a religious cause. Many mistakes have been made and many sins committed in the name of religion.

As a rule, wealth leads to corruption. At first men are in earnest and are so filled with the great desire of their hearts that the wealth does not affect them for evil. But it is different with their successors. In this it is not so very different from what we have seen in families. The father devoted his money to the Lord. His great desire was to do something to aid the Lord's work. But the children came along after the father's death and got possession, and then would not give to the work which was so dear to the father. It would have been better for that father to use the money than to let it pass into the

hands of others who give no consideration to the desires of the man who earned and saved it, often by hard work and much self denial.

Of the money that has been given to the endowment fund there is not a little that was given with the expectation that it would be used in a way different from that in which it has been and is being used. And we have known brethren who were so disappointed that if they could they would recall the money and use it according to their own ideas. After all, that is one of the best ways to do. Don't depend on someone else to carry out your wishes either before or after your death, for it is very possible that their ideas will not be like yours, and as you have given them the power to do as they please, they will proceed to do it.

Our main business in life is so to live that we shall meet the approval of the judge in the final day of accounting. And there does not seem to be a great number seeking to live as did those whom Christ most highly commended. Instead, the effort is to do something great, give a large sum—almost anything to gain the attention and the applause of men.

The greatest gift is not money, but love, service, denying self and that others may receive the benefit. Our duty is not done when we hire a

man or a woman to take our place on the mission field. We cannot substitute in Christ's service. I have my work to do, and you have yours; your obedience does not save me, and my disobedience does not destroy you; except in so far as the actions of one of us influence the actions of the other.

And we doubt whether, in religious matters, we ought to depend on others so much to spend the money which the Lord gave us the ability to accumulate. If he gave you the ability to gain and keep money, will he not also give you the wisdom you need to spend it if you go to him in faith and ask him? The worldly wise, the financiers, are not always the spiritually wise; and the fact that a man has acquired wealth is no evidence that he knows how to spend other people's money in the Lord's work.

The habit of letting others do our thinking has grown on us. No man has the right or the ability to think for another in these things. God will hold you and me responsible right here. He has given to each of us his Word, and also the ability to understand it. If we are misled because we followed some man instead of the New Testament, what excuse can we offer? And if we leave our money so that it may be used against the teaching of the Lord, can we ex-

pect his approval? We need to take our problems to the Lord and to ask for his guidance.

There is no difference between the effect of money upon an institution and its effect upon an individual; if it corrupts the one, it will corrupt the other. Simplicity and wealth do not go together. There is almost infinitely more self-indulgence than self-denial in the world; and the giver of money, that is, the average giver in the church, is expected to deny himself much more than the man does who has the spending of it and draws his pay from it.

It can do us no harm to consider these things. And above all in this connection let us consider whether it is best, whether it is right, for the church to heap up so much money. The individual man is not different from the collective body of men. If it is dangerous for the one to have much money, it is no less dangerous for a body of men to have and hold it, and to urge all the time that the amount be increased. Isn't it possible that we have not hit upon the best, the scriptural, way of doing our business?

We hear so much about times having changed and that the old ways are no longer to be followed. That is true in many respects; but there are others in which it

is not true. God's plan for saving man has not changed, and it will not change. And we do not believe that the Lord wants his people to heap up so much treasure. Better use it for him as we go along. The righteous man has the assurance that the Lord will be with him and provide for him. The righteous church has no reason to fear that he will forsake it or leave it without means to carry on his work. We feel that the brethren need to think about these things, and then act in the spirit of the New Testament teaching. And above all else let us put our trust in the guiding of the Holy Spirit, knowing that the closer we live to God the surer we are that we shall be guided aright in all that we do. Instead of listening to the voice of man and taking it for the voice of God, let us listen to the still small voice of the Lord speaking in the heart. Let us draw nigh to God, and he will draw nigh to us, blessing and leading us till we reach our home.

If the Monitor comes to your address and you did not subscribe for it, that means a friend to you and the Monitor has ordered it done. Don't be afraid to read it. Our contributors are giving us some excellent soul refreshing food fresh from the Master's pantry.

TEMPERANCE

D. F. Lepley

When the Apostle Paul admonished the Corinthian Christians to be temperate in all things, it is doubtful whether they were confronted with such stirring issues as prohibition and woman suffrage, or had in their midst such wonderfully convenient means of travel, as the trolley cars and automobiles, of today, else he might have put considerably more emphasis into his plea for temperance.

What untold blessings would accrue to all people today if it were possible to establish temperance by legal enactment as easily as it was to write prohibition into law.

But while prohibition may be enacted and enforced by legal process, it is quite different with temperance. This is a matter of the heart. It means a total surrender of self, as "the clay in the potter's hands."

And thousands of church members are content to live on "the husks" in a "far country," when they might have "the fatted calf" in the "father's house."

If a certain author were still living, he might not only write—"Consistency, thou art a jewel," but "temperance, thou art a priceless treasure."

Just recently, while sitting

in a station waiting on a train in a western city, I rubbed elbows with a well to do farmer, who lives in a thickly populated and "bone dry" district in south eastern Iowa, where each of five different denominations has a comfortable country church house; all of which some years ago were well filled each Sunday with worshippers.

He is not a Christian, but his wife belongs to one of the churches and does his religion for him, (once in a while).

These various churches have meetings now only about once, and rarely twice in a month, when a preacher comes and waits around a while to see if perchance they may be the traditional "two or three" of an audience.

Six or seven miles away there is a town, of about four thousand population, which has a number of nice churches. And all of the farmers round about have grown rich and prosperous and purchased for themselves Ford automobiles, which are always busy on Sundays.

But it so happens that the people of the town also have automobiles, which are busy on Sundays, and, therefore, the churches in the town usually present a condition very similar to the churches in the country on Sundays.

But these country people do often go to town, their Fords are so very convenient, and it

is a common thing in the evenings during the week to see the streets and alleys just blocked with "parked autos" from the country, while the movie theatres and the dance halls are working overtime.

This is my farmer friend's story as it applies to his own particular community.

But would it seem possible that in this great and wonderful Christian land of ours, there could be found another such a country community that is guilty of such abominable intemperance, as that one in south eastern Iowa, even though it is a "bone dry" prohibition district?

Or will they be the only unfortunate church members (and most of them are) who will, if they continue their intemperate use of useful and useless things, find themselves through all eternity in company with "a certain rich (intemperate) man who fared sumptuously" during his life time and only saw his awful mistake after "he lifted up his eyes in hell" and realized what he had lost?

Will you not "stop, look and listen"?

Many poor souls are plunged into an eternity of despair without a moment's notice every day, because they do not heed the danger signal.

Why not surrender your heart to God and let Him have His way with you?

—Connellsville, Pa.

Our Dear Bro. Kesler.

Your letter with copies of Monitor enclosed received and, we are unable to express in words the joy and happiness we received from them.

The Monitor is true to God and his word and is just the kind for the home. We thank God for it and will do all in our power to support and help the good work along.

Enclosed you will find two dollars. Put us on the mailing list and we will be glad to distribute copies or assist in any way you suggest.

Just be free to save the best methods etc. to use and we will be only too glad to carry them out. Lets make the Monitor a weekly, two weeks is too long to wait for such good things that it contains.

We have been praying for the Monitor ever since we read these two copies and will continue to do so. Continue the good work, God is with you. Long live the Monitor.

—D. E. Hufford,
Des Moines, Ia.

REMARKS:

We certainly appreciate such helpful letters as the above. Most of all, the fervent prayers of our dear brethren in our behalf.

It is not possible at present to make the Monitor a weekly. While just now, we are pretty well supplied with copy to make it a weekly would require a larger number of con-

tributors or the present ones to write oftener.

Then too, we have not yet turned enough of the Lord's money into our treasury to make it a weekly without much sacrifice by some one. We are looking forward to the time when we can come to you weekly, and no one will be more happy then than we ourselves.

This suggests to Bro. Hufford as well as others, some of the ways in which we can be boosters.

Write for us, take stock in our company (\$10.00 a share) distribute samples (free), talk the Monitor up (some are talking it down), be loyal to the gospel and to Christ, pray for us, give us kindly suggestions, "be steadfast, unmovable" by the wild craze for things worldly, "have no fellowship with the unfruitful works of darkness," "run not with them to the same excess of riot," "come out from among them and be separate" are some of the ways to help us. When this is done, we will name others if needed.

NOTES AND JOTTINGS

Reuben Shroyer

It was my privilege to attend the Monitor meeting held at Wauseon, O., June 4 and 5. Surely it was an interesting meeting and the big concern by all present was to

make the Monitor a power to cleanse the church of worldliness so that we can really be recognized as a New Testament church. The interest manifested was commendable indeed.

From said meeting we wended our way to Wiona Lake, Indiana to A. M. This was the writers 41 A. M. It always enjoyed those meetings. I remember when a boy my teacher told me "as you go through life, I advise you keep your eyes and ears open." This I have tried to do, and I feel sure it's been advantageous. While at A. M. I would watch the leaders, study them, note how they would approach a question, how they deputed themselves on the grounds. I learned to know many of the leaders, those who shaped the policy of the church. Sure the church has been blessed with strong Godly men. I saw changes coming for some years, as these Godly men were removed, others filled the ranks, but I see such a wonderful change in our A. M. meetings. Oh, so different are our leaders from what they used to be. I in particular noticed the salutation or kiss of love, was seldom given. Brethren would meet a grip of the hand, but a stiffened arm. How love must be lacking.

Then I saw leaders there placed in important positions

on the platform dressed like worldly men, neckties, worldly cut coats, even get on platform and speak on questions, who by their appearance one wouldn't believe they were members of the church. Even in the face of A. M. rulings, that such should respect the order of dress. I also saw more sisters with hats than I ever saw before. Its only a question of time unless the unforeseen thing happens until the order of dress, for brethren and sisters is a thing of the past. Then too, how bold leaders are: they press their claims so hard for Brethren to support the church's work financially. I feel sure many are withholding means because they see the utter disregard for the principles of the church, by those leaders. Indeed straws tell which way the wind blows.

Recently I learned of a brother coming to an adjoining church on Sunday evening. Being well acquainted with said brother and knowing his ability as a public speaker, I of course, went to hear him. Some things said were simply astonishing. He claimed the principles of the Christian religion were such that men of low mentality couldn't understand them, and therefore wouldn't accept them. The idea was that only highly cultured and educated understand. Well then the Prophet didn't know what

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he was speaking about, when he said "the way shall be so plain that wayfaring men though fools shall not err therein.

I recall that Paul stood up before the Philosophers the wise men, the highly educated and cultured, at Athens and declared that all men everywhere are commanded to repent (Acts 27-30.)

But Paul failed to organize a church at Athens. If the argument would hold good, at Athens would have been a fruitful field for Paul to establish a church. ?

Then the speaker declared the only way the world could be won for Christ was for all protestant churches to unite. Church federation, the climax of the sermon. I wonder how such a union could be effected. I feel sure not

on God's word. Such seems the course not a few of our Brethren take, no wonder, there is loss of confidence, no wonder a slowness to support the church in finance. The Lord will care for His own, to Him all should be true.

—Greentown, Ohio

After you have read page 20 let us hear from you.

CHANGES IN THE CHURCH

PART II

There was no forward movement to be assigned to some favorite ones, to make certain goals. (You notice these goals have not been reached as yet.) But nearly all pressed toward the mark for a knowledge of spiritual things. This forward movement business turned out to be a backward movement. Strange, too, that we don't hear so much noise about its failure by the ones who advocated it in the church as we did when they planned its movement, which was off course, taken from a worldly church. Had they kept silent at its oustart as they are at its failure, the church would still retain much of her peace and purity.

There were no vacation Bible schools, these too, are copied from worldly churches, and by having spiritual (?) men in the field to help in the execution.

we find quite a few such schools, which after all tend to material things. If the church were true to her calling she would teach Bible only in these vacation schools and all her other schools as well.

Conference would not waste time on discussing colleges and the like as now, but deal with things vital to scripture, and have members see things the Bible way. If colleges, schools, Inter-Church Movement would have been brought up for discussion, the speakers would have silenced and severely criticized. Our church did not stress higher education until recent years. Many of you know that our church colleges were started under much opposition. Some claim though that our people always were leaders for education. I question this statement. I remember a few things too, that I have seen and heard in my days, and being admonished concerning too much education. Those old brethren were sincere in what they said and meant it for my spiritual good. Conference didn't change its meeting time to suit the college folk. They got along fine without them. Now we have collēged Conferences.

The question is are we nearer to God and heaven by having all these new départ-

ures.

The houses of worship were plain and inexpensive. Our church always opposed show and extravagance. By the way, this is Biblical too. Now they want modern houses including banquet room etc., even the (Jazz) finish on the interior walls. This is a theatre finish. Looks like the members go to theatres or else how would they know about this (Jazz.) The houses are dedicated with a heavy debt hanging on. But the record sounds fine to hear say: "We have as fine a building now as any in the city, if not a little better." We notice too, where these new edifices are the congregations are without a pastor. Almost without fail the pastor is not desired after the new house is completed. They want a new one to teach new ways, if they can afford to pay the wages. Or perchance good brother Jones, Smith, Miller, Cline or Fox will spot what he thinks is a spirit filled (?) modern pastor even to the paying of, most or all his salary, in which case of course he would be the boss. These things belong to the world. Well, there is just where our church at large is today.

What smooth fine letters will be making their way to the prospective pastor, describing the nicely arranged parsonage (furnished per-

haps) and the church house with all its modern layout. How interesting this letter to the pastor! He considers the accommodations again and again also the salary, if mentioned. Pastor and wife talk the matter over, finally accept the offer, then say: "The Lord called them." They go and find earnest Christians (?) at the new place.

Sometimes they remain a while and sometimes they don't. (A new broom is always considered of more importance than an old one which has been broke in.) Our church did not use to have such custom.

She stood aloof from the worldly churches, and was respected for so doing.

Ministers did not exchange pulpits like later on. They had their places to preach and filled the place, except sickness or impassable weather conditions prevented.

There was no change of pastors moving from place to place to better financial conditions and teach doctrines different from the scripture, and those the church had adopted from a scriptural standpoint. Hardly was there any catering to the one who gave the most financial support.

"There is a way that seems right to man." This condition is evident in the church at large today. Love for spiritual things waxing cold. Love for show, position, etc.,

increasing. The yearly visit is done away with. No time to visit except for social pastime.

The church like Israel is disregarding God's word. Next they know they are down in Babylon weeping for their sins. It may then be too late. Scarcely were any papers that advocated the simple life and separation from the world ruled out of order as now. Spiritually speaking is the church of the Brethren going backward or forward, upward or downward, or standing still, or is she about ceasing to exist? The latter is very apparent.

True the church is full of modern progression. This, however, is no assurance of Heaven. They would be leaders have imbibed too much of man's scientific learning, instead of Bible learning, which after all is the best scientific book to read. Because it is God's word. The prophets of old warned Israel time and again for their backsliding and departing from God's word. (Isa. 1: 2-4.)

These words are too plain to be misunderstood and if God sent a prophet to the church today would the message not be similar? Remembering that God hates sinful things today as He did in Israel's day. The New Testament contains the prophecy for the church. The conditions are clearly stated.

A greater prophet than Jonah, Isaiah, Jeremiah, Daniel will appear some day, but then it will be too late to enjoy the church blessings. Let the church at large repent, now, today from her backsliding. Stand aloof and above the world with its ways of sin, then she will enjoy peace and happiness within.

Now Heavenly Father help us all as thy children who try to be faithful to see the error in wrongdoing, to do God's and not man's ways to keep from doing evil, and even shun the very appearance of evil. May thy grace be sufficient for us at all times, and may our lives speak for Thee that others may see and know that we are followers of the Saviour of mankind, and truth and love.

Help if it be thy will at this time that the indifferent ones in the church will cease from digressing and will want to do and live as the word teaches that the church while on earth should do.

Forgive us our sins - and mistakes when we willingly confess them. Then Thou shalt have the praise and glory ever more.

Amen.

—328 Mooney Ave.,
Monterey Park, Cal.

A. Bashore

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DOCTRINE

B. E. Breshears

"Whom shall he teach knowledge? And whom shall he make to understand doctrine? Them that are weaned from the milk and drawn from the brea . . ." (Isa. 28:9.)

The word doctrine means teaching, that which is taught. Good doctrine is good teaching. Bad doctrine is bad teaching. Scriptural doctrine is scriptural teaching. The word has gotten to be distasteful to a good many people because they think it savors of "sectarianism." They think it bad form to hold to some particular doctrines especially that which cannot be accepted by all professing Christians.

Every one of us who teach or pretend to teach either our own children or others, in the home, Sunday School or pulpit, should be able to say as Jesus did: "My doctrine is not mine but his that sent me." Every religious teacher should be able to say this. Solomon says: "Hear ye children the instruction of a father, and attend to know understanding. For I give you good doctrine, forsake not my law." (Prov. 4:2.) All religious teaching should be like this.

Good doctrine received and followed will produce a good life. It will bring forth the fruits of righteousness. The

best doctrine ever given to the world is the Gospel of Christ which "is the power of God unto salvation to every one that believeth." Those who adhere most closely to the Gospel will be the purest in life; in principles and in their dealings will be the purest in life, in principles and in their dealings will be the most just and fair with their fellow man. Paul says: "But speak thou the things which become sound doctrine. Again, he tells us to "adorn the doctrine of God our Savior. . . . For the grace of God that bringeth salvation hath appeared to all men teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and Godly in this present world. This is what the doctrine of the Gospel will do for us. It will bring forth the "fruit of the Spirit which is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

Jesus said that he taught not his own but the doctrine of his Father who sent him. When the people heard the great sermon on the mount, "they were astonished at his doctrine." Why was this? It was "because he taught them as one having authority." If we teach the doctrine of the Bible we will speak with all the authority of God: "all authority in

heaven and earth." All power will be with and behind us.

The apostles shortly after the resurrection and ascension of Christ began to teach the doctrine of the Gospel. The Jewish authorities commanded them not to teach in the name of Jesus. They said to them: we told you not to do this and "behold you have filled Jerusalem with your doctrine." They answered: "We ought to obey God rather than man." This is very good doctrine still.

Now if we teach Bible doctrine it will be the great truths about God, Christ, Holy Spirit, sin, atonement, redemption, ordinances, or anything taught in the Bible. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction for instruction in righteousness: that the man of God may be perfect thoroughly furnished unto all good works."

Paul mentions what he calls "the principles of the doctrine of Christ." He says: "Therefore leaving the principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works, and of faith toward God, the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." Heb. 6: 1, 2. The

first principles of christian doctrine are here enumerated.

The prophet asks: "whom shall we make to understand doctrine." This should mean bible truths. In our time it should mean that which we are to teach in order to make Christians. What is this to be?

If we plant certain seeds in the earth they will with the warmth of the sun and moisture and fertility in the soil produce plants. In this way we may expect beautiful flowers, or vegetables, or grain according to the seed sown. If there is seed of "russian thistle" "china lettuce" of "Jim Hill mustard" in the seed sown we may expect these to appear in the crop.

Religion is defined as a system of faith, a form of worship." If we would make converts to any religious faith we would need to teach the doctrines defined as the system of faith held by such sect. If we wanted to make Mohamedans we would not teach Confucian doctrine. If we wished to make protestant converts we would not take the child weaned from the milk and drawn from the breast, and teach it the Catholic doctrine, for in that case we would make a Catholic. So of Methodists, Baptists, disciples or any others including Dunkards. The particular doctrines of any of

these must be taught to produce their like.

But leaving all sects out of the question it must be admitted that if we are to make christians tried and true there is nothing to equal the pure Gospel of Christ. This is the true seed and any admixtures will not help. This is the "word of God" and "the sower soweth the word." However, if we only wish to produce what might be called a "nominal Christian" I would suggest that we just give him a "religious education." This might be most any kind of doctrine and he would not need to be troubled about "doctrinal principles" in particular.

True christians in every sense of the word are produced by the pure seed the word of God. Paul says: "Though we or an angel from heaven preach any other gospel unto you than that which we have preached let him be accursed." Oh, for an unswerving faith in the word of God. Oh, for a determination to accept that word as guide and compass and the man of our counsel. A determination to live its precepts according to our light. May we pray for an humble mind and spirit to lead us to "walk in the light as he is in the light that the blood of Jesus Christ may cleanse us from all sin."

The seed we sow or the doc

trine we accept or teach will sometime be tested for its purity. How good it would be if this testing could be done before it is sown because "whatsoever a man soweth that shall he reap." The testing may come at a time when it is too late. In the 20th verse of this 28th chapter of Isa. we have our attention called to a man trying to stretch himself on a bed too short and trying to wrap himself in a covering too narrow. What a predicament. Bed too short and blanket too narrow. This is like Ephraim and Judah who had failed in their religious life. They had accepted wrong teaching, wrong doctrine, they had been lead to make a "covenant with death and an agreement with hell." They had "made lies their refuge."

The true seed had been sown but they had not been made to understand doctrine. God had spoken to them "precept upon precept, precept upon precept: line upon line, line upon line; here a little and there a little," yet they "would not hear." Therefore God said to them: "judgment will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not

stand: when the overflowing scourge shall pass through, then ye shall be trodden down by it. "No protection for such. Bed too short and blanket too narrow.

So it will be with many who hear the Gospel doctrine. It may be given precept upon precept; line upon line; here a little and there a little; but the seed has not grown. The doctrine has not been accepted. The "grace of God which bringeth salvation" has been rejected. The final wail of such will be "the harvest is past the summer ended, and we are not saved."

—Omak, Wash.

We are very anxious to get an expression from the "Monitor family" on prevailing conditions. Read page 20, then tell us about it.

LOOK! LISTEN!

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It involves the highest re- sponsibility, will reward the

highest labor, and will con- demn all who trifle with its sacred contents.

The above selection published in the first number of the Monitor is thought worth reprinting. The author is unknown.

The Master's Touch.

Matt. 8:14, 15; Mark 1:29-31;
Luke 4:38, 39.

"He touched her hand and the fever left her,"

He touched her hand He only can.
With the wondrous skill of the Great Physician,

With the tender touch of the Son of Man.

And the fever pain in the throbbing temples

Died out with the flush on brow and cheek,

And the lips that had been so parched and burning

Trembled with thanks that she could not speak;

And the eyes when the fever light had faded

Looked up, by her grateful tears made dim,

And she rose and ministered in her household,

She rose and ministered unto Him.

"He touched her hand and the fever left her;"

Oh, we need His touch on our fevered hands,

The cool still touch the Man of Sor- rows,

Who knows us and loves us and un- derstands.

So many a life is one long fever.

A fever of anxious suspense and care,

A fever of getting, a fever of fretting,

A fever of hurrying here and there

Ah, what if in winning the praise of others

We miss at the last, the King's "Well

done,"

If our self-sought tacks in the Master's vineyard

Yield nothing but leaves at the set of the sun.

"He touched her hand and the fever left her;"

Oh blessed touch of the Man Divine!
So beautiful then to rise and serve Him

When the fever is gone from your life and mine;

It may be the fever of restless serving
With heart all thirsty for love and praise;

And eyes all aching and strained with yearning

Tow'rd self-set goals in the future days.

Or it may be a fever of spirit-anguish,
Some tempest of sorrow that die not down

Till the cross at last is in meekness lifted

And the head stoops low for the thorny crown.

Or it may be a fever of pain and anger,

When the wounded spirit is hard to bear,

And only the Lord can draw forth the arrows

Left carelessly, cruelly rankling there.

Whatever the fever His touch can heal it,

Whatever the tempest His voice can still,

There is only joy as we seek His pleasure,

There is only rest as we choose His will:

And some day after life's fitful fever
I think we shall say in the home on high,

If the hands that He touched but did His bidding,

How little it mattered what else went by.

Ah, Lord, Thou knowest us altogether,
Each heart's sore sickness, whatever it be,

Touch Thou our hands, bid the fever leave us,

And so shall we minister unto Thee.

THE CROP

B. F. A. Myers

(Matt .16. 24) "Then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross and follow me."

Dear brethren and sisters, I appeal to you to read and reflect. Where is the crop with the majority of our brotherhood? Are there any places they do not go? Is there any thing they do not do. Are there any restrictions enforced if they go? Is there anything some of our churches do not allow? Even down to scenes of evolution.

For 15 years we heard quite a good deal about teaching. What is wrong? What are our ministers and pastors teaching? If they are teaching the word of the meek and lowly Jesus why it is our church is growing so worldly? It looks as though their teaching is not of the spirit. More of self. More to make a display of literary talent which fails to reach the heart. Hence we are reaping what we sow. Is it not time we come to a halt? If not the world will soon sweep us along with the tide, are we denying ourselves of any of the worldly pleasures? If so

I fail to see any result in our church. From what I see and can read I find it is general. What is the use of attending and spending so much each year to attend the A. M.? Why enact laws if they cannot be enforced? Why not have our decisions of A. M. repealed? All laws that cannot be enforced, would much better be repealed. What was the trouble with the prohibition law? That it was not enforced, because it was placed in the hands of many who were not in sympathy with it. Does that not apply to our church? Can we expect any one to enforce laws who are not in sympathy with them? Would it not be better to do as the civil law officers are doing. Weed out those who are not in accord with it, until that is done we need not expect any change, except to grow more worldly.

Is there any scripture for us to do as the world does? Are we letting our light shine, that the world may see our good works? It looks as though our people are ashamed to be known as members of the Church of the Brethren. I have never been looked down upon by the good thinking people because I tried to live according to the

principles of the church, nor have I lost any credit. There is no church whose people had a better standing than we. Our word was as good as our bond. Can that be said of our church now? I am sorry to say we are fast losing our standing with other churches and the world. When our high officials who are trying to run the church fail to live up to their word, what can we expect? What will be the result if allowed to continue? Stop and think. Why pretend to be a plain and upright people and not live it? Are we anything but hypocrites. Can we expect to have the respect of the other churches and the world? I again appeal that we stop and consider. Let us try to live a life that we need not be ashamed of, or would like to repent of on our death beds. Let us live lives that we have cross to bear. if not we do not follow our Saviour who did have the cross to bear. (Romans 1-16.) Paul said: "for I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jews, first, and also to the Kreek."

—Vienna, Va.

Questionnaire.

THE BIBLE MONITOR PUBLISHING CO.

TO THE LOYAL AND FAITHFUL MEMBERS OF THE CHURCH OF THE BRETHREN, GREETING:

Inasmuch as the influences that are disturbing the peace and unity of the church, (with few exceptions) have come into the church since the year 1911, the Monitor Publishing Company, has thought well to use the data as a basis for the work of reform it has undertaken.

Among those influences may be named, the commercialized (hireling) ministry, female ministry, instruments of music in the worship of God, the wearing of hats and immodest dress by the sisters, neckties and jewelry by both sexes, church festivals, worldly amusements connected with religious services, indiscriminate anointing, beardless elders, secret lodges, civil office holding and any other new customs and practices not according to the Gospel.

(1) Now, therefore, what hope have you that we shall ever be able to rid the church of these things?.....

(2) What steps should we take in an effort to remove them from the church?.....

(3) Failing in such efforts, what should next be done?.....

(5) In order to know your sincere desires we kindly ask you to answer the above questions and after giving your name and addresses, mail your answers at once to elder L. I. Moss, Fayette, Ohio.

Name of your congregation

Name of your district

(6) What percent of the membership would stand with the Monitor, in opposition to the things enumerated above?

(7) What feasible change in the policy and makeup of the Monitor, would you suggest?

EXECUTIVE BOARD.

B. E. Kesler,
Poplar Bluff, Mo.

L. I. Moss,
Fayette, Ohio

J. L. Johnson,
Somerset, Pa.

Name

Address

BIBLE MONITOR

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NO. 20.

"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and Scriptural in practice.

OUR WATCH WORD—Go into all the world and preach the gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

LET US REASON TOGETHER I

From one of the Dailies we quote: "Too many clergymen have pioussity instead of piety. They do not realize that Christianity embraces the whole of life—and amusements are a very definite part of life. Amusements should—divert the mind and leave the mental atmosphere refreshed—rest the body—give peace of soul—and leave us with a sense of optimism regarding the good of life. At the same time, they should leave the moral values of life unstained. Instead of preaching against questionable amusements in terms of hell-fire and brimstone, clergymen should be able to appreciate the attraction of amusements and deal with them in a frank and, manly way.

"One bad play should no more condemn the theater than one bad sermon condemn the church.

"As to dancing, everything depends upon the circumstances and conditions under which it is indulged in. It isn't what you do, but how you do it.

"You can glorify God on the golf links as well as on your knees—often better.

"Your body is His temple. He does not want it run down and emancipated, and it is one of your duties to see that it doesn't get that way."

—Dr. Harvey Baker Smith.

Now, we are told of a brethren minister who tells "how to double our membership in seven years, by organizing the young people, and having them lay their plans, arrange their programs, in which the old brethren and sisters

should keep hands off."

We are also told of one of those three-day young people's meetings that wound up in a banquet at its close, in the Christian (disciple) church at fifty cents a plate.

Now let us reason a little. When Jesus comes we'd a whole lot rather be guilty (?) of "pioussity" than of frivolity, levity, worldliness, reveling etc., wouldn't you? Suppose Jesus should suddenly make his appearance on the scene when one of the modern plays is being staged in his house which he says is "a house of prayer," would you want to be there? And if here, would you continue the play to its end?

And do you think the mind should be diverted from study business or religion to such scenes as are usually thrown upon the screen in movies or to such acts as are usually performed in the circus or the theatre? What real benefit could come from such diversion? or from making a play house, or banqueting hall of the church? And what spiritual uplift could come from

having the "mental atmosphere refreshed" by such scenes?

And how much "rest" does the body get in a dance hall or baseball game? And can any one tell how much and what kind of "peace" comes to the soul through participation in these things and how could participation in these things leave the "moral values of life unstained?" And if we do not preach "hell fire and brimstone" against such ungodliness what shall we preach about them? Shall we preach felicity and happiness in the life to come to such as engage in them?

Shall we not rather preach "tribulation and anguish upon every soul of man that doeth evil?" Is there any righteousness in such diversions? If no righteousness, are they not evil?

And do you not think it sacrilegious to compare the church to the theatre? And is it possible to glorify God in the dance, no difference how it is done?

Are dancing and golf playing primarily intended to glorify God? How can we glorify him by engaging in them? Can any body tell?

If our body is God's temple will he dwell in it when it is engaged in the things enumerated above?

Now isn't that a wonderful vision about doubling our membership in seven years?

Wouldn't it be a wonderful thing to have our membership doubled in so short a time? And then too, what sort of membership would it be increased in the way indicated? A membership gathered in which the older members have no part! What a vision!

And wasn't that a swell affair? A Dunkard banquet in a Christian church at fifty cents a plate? How the angels must have wept at such sacrilege and desecration of a "house of prayer," and to see the banner of the cross trailing in the dust of apostasy and spiritual decay!

Now revelry (noisy feasting gayety) and banqueting are classed along with drunkenness, winebibbing idolatry, fornication etc. (Gal. 5:19-21; 1 P. 4:3) and Paul says "they who practice such things shall not inherit the kingdom of God." But who cares for what Paul says so long as we need some means of diversion and a little money to pay us for pulling off a little recreation stunt? Paul didn't know what we would need in this twentieth century to hold our young people! Wonderful isn't it? What an old fogey, Paul was! O my brethren, will you be admonished? Will you heed the warning? Will you not cease to "compass land and sea to make proselytes" or converts by such unholy and sinful means and

methods? What shall it profit us, if we win the whole world, its pomp, its pleasures, its esteem, its honor and all, and forfeit our souls in so doing?

May the good Lord help us to see our folly while we have time to consider and repent for all unrighteousness, with those who practice it, will be barred from the celestial city.

Beardless Elders

Conference ruling on this question seem to have begun in the year 1804 and grew out of the fact that some brethren in official position began to shave off their beards contrary to what had been the former custom and usage.

Conference this year (1804) and again in 1822, 1846, 1874 and as late as 1899 decided that brethren, especially brethren who were authorized to baptize and officiate at communion services or to be ordained to the eldership should wear the beard.

The reason assigned was that God created man with a beard and that Christ and the apostles became our examples in wearing the beard, and that God commanded his people in the law (of Moses) and especially the priests of God, not to cut off the beard.

All elders during this time (1804-1899) and for years afterward promised when ordained to conform to this custom and usage of the church, and when this along with oth-

er matters was incorporated in the 1911 dress decision, it was especially enjoined that "the brethren wear their hair and beard in a plain and sanitary manner," and elders who have been ordained since that time (1911) promised to conform to this ancient and general custom and usage of the church.

Now let us reason a little. Up until recent years our elders respected Conference rulings, and their own vows at ordination on this custom and usage of the church. But about a decade or two ago some elders began to ignore Conference rulings and their solemn vows made at their ordination. No action was taken against them. Then others followed their example of disobedience in rapid succession.

The influence of these defiant covenant breakers continued to grow until, by exercising the privilege of voting in the late Conference, these disloyal elders with enough others so minded, voted to sustain themselves in their disobedience and violation of their ordination vows, and repealed Conference rulings on the subject, and now beardless elders instead of being the exception will be the rule.

But now to the question, dear brethren elders, how about lying down in your cas-
ket with guilt on your face?

You covenanted with the church before God to conform to the custom and usage of the church in wearing a beard but now you lie down in death with the guilt of violating Conference rulings and of breaking a solemn vow, evidenced by a smooth shaven face! Will you not reconsider my dear brethren, and line up with your vows and the Conference rulings which perhaps, you helped to make which require you to wear the beard, a God-given badge which distinguishes your sex? Don't you think if God wants men to be smooth faced he would have made them so? Do you think it a matter of little consequence thus to be controlled by the world rather than by the wisdom of God?

A REQUEST WITH THE REPLY

My dear sister in the Lord Your request was presented by my wife on her return from the east. "That I shave off my beard and not let it grow any more." Well this seemed a little strange, with out some Biblical reason. But since you made such a request, no doubt you wonder why some men wear their beards. So I will briefly give a few Bible reasons for wearing the beard. Now, since God created man he evidently created him with a beard. So the beard is a part of the

divine plan of creation. In looking up the word in my Bible dictionary, I find the beard is a badge of manhood. (Webster) a mark of virility. Then in Lev. 17, 27 God says thou shall not round the corners of your heards, neither shalt thou mar the corners of thy beard. So you see we here have instructions from God which show that man is to wear the beard.

In looking up Lev. 19. 17. Rounding the corners of the head would be to cut or to shave the hair off of the head, and to mar the corners of the beard, would be to cut or shave off the beard. So I take it that God wants man to wear the beard, or why would he have created him thus? Paul in Gal. 2, 21 says "I do not frustrate the grace of God." So we should not frustrate God's divine plan of creation. I realize my dear sister, in the Lord that I am very unpopular by wearing my beard. My Lord was unpopular. Neither am I seeking popularity, that I might be a better "mixer" etc. but I desire to keep unmixed with the world. "Wherefore come out from among them. and be separate. saith the Lord. and touch not the unclean thing, and I will receive you. (2 Cor. 6, 11.)

Rom. 12, 16 say "condescend to men of low estate," to do this popularity must be

cast away.

Then on the other hand I could well shave my head and pluck the beard from my face as a sign of mourning, because of the present condition of the church with so many disloyal congregations and individual members, disloyal to the teachings of Jesus and the rulings of the brotherhood. See Ez. 9, 3 Isa. 15, 2 (16) Jer. 41, 5; 48, 37 You see by these texts the removal of the beard was a sign of mourning. But not so today. Has God's plan changed or just frustrated? In Heb. 3, 12 We read, "take heed, brethren lest there be in any of you the evil heart of unbelief, in departing from the living God."

Now, my dear sister, I wish you would give several reasons for your request, if you have any. Your request has been a help to me by confirming my faith of the gospel as believed and practiced by our forefathers. In the midst of light is the beautiful and in the midst of the beautiful is the good, and in the midst of the good is God." Let us strive to get in the midst of the good.

Most fraternally,

S. S. BLOCHER.

THE DESIRE TO RULE

Some men are much more forceful than others, and so have a much wider influence in the community in which they live, in the churches where they hold their membership, and in the business enterprises in which they have an interest. And when there is natural ability it is but natural and right that such should be the case. But the most forceful men are not always the men of greatest ability. We have known cases where it was obstinacy instead of ability that gave a man his own way in some things. The others concerned had either to let the obstinate man have his way or see everything stopped; and they preferred doing something which they did not consider it the best thing to do rather than to do nothing.

It is bad enough when we see a man of this kind in the business or social world, but much worse when we find such a one in the religious world. And yet we find them occasionally even there. Many men when they are placed in a position where they can lord it over others are not slow to improve their opportunity.

Our Master gave some very strict commands in regard to this spirit in men. He said that it should not be among his people as it was among the Gentiles. But it is largely among his professed peo-

ple as it is among people who make little or no profession of religion. There are so many who want to be masters, who believe they are wiser and better fitted to be masters than their fellows are; and so they do not like the idea of being a servant to those whom they consider their inferiors. They forget how great a difference there was between Christ and those whom he came to serve—a difference infinitely greater than between any two men in the church. He says that whosoever would be great among his people shall be the servant of others, even as he came not to be ministered unto but to minister and to give his life a ransom for many.

But many men have so trained their minds that they can believe a lie if they wish to. And any part of the word which they do not wish to obey they say is not binding in this age of the world. That is why, taking the various bodies and considering what each rejects, we can say that practically all the Word is rejected. However, that does not change the law; nor does it give those who fail to obey it any right to think all will be well with them anyhow. Men can get themselves into such a state that they can believe what they wish to.

There is a great difference between the laws made by man and the laws made by

the Lord. Among men public sentiment must be in favor of a law or it is likely to remain a dead letter. Man can and does nullify man's law. Even a minority of the men of a community may nullify the law. It is altogether different with the law of God. Every law in every land might be disobeyed, and yet the law which God gave would be just as true and just as binding as if everybody obeyed it. The things that are spoken in the law will surely come to pass. Man cannot nullify God's law. He may refuse to obey it and he may induce others to refuse to obey it; but it stands unchanged nevertheless; what it has said will happen will surely come to pass. Men who oppose God's law show about as much wisdom as they would if they were to strike their heads with all their force against a rock in the mountainside: it would be hard on the head but would not change the rock.

And God's Word is more enduring than the rocks of the mountains, for this world all the rocks, of all the mountains will pass away; but the Word shall not pass away. And nothing is more plainly stated in the Book than that we are to live here as servants, not to seek the high places, not to desire the praise of men. In obedience to that command lies the hope of th-

world. Unless we are willing to become servants for Christ's sake, the world is lost beyond all hope, and we are lost with it.

If we love as we should we shall be willing, anxious to serve, to obey just because Christ has commanded us to love and serve and obey. And then we shall not reverse the divine command that each should esteem other better than himself. We shall not desire to be Lords over God's heritage, but we shall be glad to be classed as his servants, even as the humblest of them, knowing that all of his faithful servants will be richly rewarded throughout the ages of eternity. What he asks of us is not burdensome if we love him. His cross is light to the spiritual, but grievously heavy to the carnal nature. The desire to rule is not of God, but of the adversary. The proud nature wishes to rule, not to serve; and pride and the Holy Spirit cannot inhabit the same body. There is no promise of salvation to the arrogant, but there are many such promises to the meek, the humble, those willing to serve; in short to the obedient.

LETTING OUR LIGHT SHINE

Ruth Drake

Christ said in his sermon on the mount, "Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp and put it under the bushel but on the stand and it shineth unto all that are in the house. Even so let your light shine before men that they may see your good works and glorify your Father which is in heaven." (Matt. 5: 14-16)

I wonder if the church today is letting her light shine unto all the world or if she is hiding it under a bushel. Each member of the church is responsible for the light that comes from his or her own life. There are so many ways we may let our light shine and the world is reading us today as never before, for in the mad rush for amusement and pleasure the world has laid the Bible on the shelf. Children are not being taught as they were years ago. There is so much else to be read and studied that the most wonderful book of the ages is being sadly neglected. Satan has made us believe that it is not as interesting as the latest novel. Then too, we must not be behind the times by telling our fashionable friends that we have not read the "last one"

just fresh from the press.

May God help us to let our light shine, especially to our children. Let us become so interested in Bible stories ourselves that we will be able to tell them to our children in a way that they will look forward to the Bible story hour. If we are not able to tell the stories we can at least see that they have Bible story books suited to their age. If a love for Bible characters is developed in their childhood it will help to build their own characters aright, for we cannot live with Bible characters from day to day and not have our own lives made better.

Dear Christian mother, does your library table and your bookcase hide your light?

Then too, I wonder how many of our sisters put their light under a bushel if they attend services, in a church of some other denomination, and leave their prayer covering at home. It seems as if they think the prayer covering is not necessary outside of our own church houses. 1 Cor. 11:5 tells us that the prayer veil is necessary if we pray or prophesy no matter where.

The tendency of many members to attend the amusements of the world is hiding our light as a church as nothing else has. The world is saying that we are no better than they and that we have nothing

more to offer. We cannot carry Jesus on one shoulder and Satan on the other and expect them to be real chummy. In the temptations in the wilderness Christ proved to us that he has no use for Satan or his tricks.

Happy are we if the world can turn its searchlight on us and say truly he has been with God. May God help us in this crisis to let our light shine as we never have before. May we watch the little things in our lives for a small spot on the lamp chimney helps to hide the light.

—Pioneer, Ohio.

"AND WHY CALL YE ME LORD"

D. F. Lepley

Jesus here speaks to you who belong to church.

Comprising,

You, who are professing to be Christians and profane and desecrate the Lord's day with your worldly amusements and pleasures, and you who clothe your bodies after the manner of worldly men and women and the "women of the street."

You, who ornament your bodies with gold and costly jewels and you, who walk in the way of the world and participate in the sinful practices of the world.

You Church members, who strive and contend with each other and bear ill-will toward

your brethren.

You, who quarrel and fight with your neighbors, whether they be saints or sinners, and you who are harboring spite, malice and an unforgiving spirit toward others.

You, saints,(?) who are unjust and dishonest in your dealings with others, and you, who are saints on Sunday and away from home, and devils at home during the week.

You, Church members, whose lives are whitewashed to look good on the outside, while within they are putrid with deception, covetousness, adultery and the grossest secret sins, which you cannot hide from God.

You, preachers, who are envious and jealous of each other, and you selfish, ambitious leaders, who love honor and power more than human souls, and who manifest a disposition to rule or ruin.

To all of you Jesus speaks: "And why call ye me, Lord, Lord, and do not the things which I say."

What do you expect to gain by your church membership when you know that you are not obeying the plain, simple teachings of Jesus your Lord, and the Master and Leader that you profess to follow?

Oh! that you might go out alone into the solitude of the night away from the haunts of men, with the starry sky above you and the solitude of

nature all about you, and abide there for a season alone with your conscience and your God until you shall comprehend your utterly naked and wretched condition as God sees it. And may the vision of that tragedy of the ages on bloody Calvary so burn its way into your soul; as you view the mangled be-coming, bleeding hands and the grief torn countenance of the loving Christ who died for you; so that you may comprehend the meaning of His agonizing plea, "And why call ye me Lord, Lord, and do not the things which I say."

He said to Nicodemus "verily, verily I say unto thee except a man be born again from above(he cannot see the kingdom of God."

Yes, you have been baptized and born of water, but spiritually you are either asleep or unconscious, or dead.

You belong to a Church and yet you are farther away from the kingdom of God than the poor, wretched sinner in the gutter—"And knowest not that thou art wretched, and miserable, and poor, and blind and naked."

Why not let God have His way in your life so that His spirit may quicken you, that you may live?

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A RELIGIOUS CHALLENGE

By J. F. Britton

“Why call ye me Lord, Lord and do not the things I say?” (Luke 6: 26) As Jesus looks down through aisles or the avenues of time, and sees the great decline of Bible faith, and the deplorable collapse of fidelity, loyalty and spirituality in the church, with a burning challenge he says, “Why call ye me Lord, Lord and do not the things I say?” This is equivalent to saying: “Why do ye pretend to be my disciples and confess me to be your Lord and Master, and King of Kings, and then ignore, disregard and refuse what I say?” The apostle James makes a similar challenge, saying “show me thy faith without thy works.” (Jas. 2, 18.) This

challenge calls for some tangible and logical evidence in support of faith in the absence of obedience to God’s holy word. Elijah came unto all the people and said, “how long halt ye between two opinions? if the Lord be God, follow him, but if Baal, then follow him.” (1 Kings 18: 21)

My, that was a stupendous and imperative proposition or challenge. Elijah made to those Baalites (Read 1 Kings 18, 21 to 39.)

Job quaked and trembled under the mighty challenge of Jehovah. “Moreover the Lord answered Job, and said shall he that contendeth with the Almighty instruct him? He that reproveth God, let him answer it.” (Job. 40: 1-2). In verses 3 and 4 we have Job’s answer. Job gets a vision and a realization of his insignificance and limitations. In verse 5 Job surrenders in a confession of his depravity and arrogance. And as Job’s sad experience convinced him of his inability and inadequacy of debating and caviling with Jehovah, why should we assume to change the word of God? “Which is the law of God.” And is the law of God, an adjustable machine that we can change to suit our philosophical fancies? King Saul was confronted with a profound and painful challenge by the prophet Samuel. When he heard the “bleating of the sheep,

and the lowing of the oxen." and Samuel said: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold to obey is better than sacrifice, and to harken than the fat of rams. For rebellion is as the sin witchcraft, and stubbornness is as iniquity and idolatry.

Because thou hast rejected the word of the Lord he hath also rejected thee from being King." (1 Cam. 15: 22) Although King Saul confessed his sins and pled with Samuel for mercy, that did not change the decrees of God.

The writer is wondering if some of our up to date scientific philosophical P. H. D.'s or modern wisacres and critics will assume to propound to Jehovah that the Spirit of the New Testament should be accepted and not the letter. Know ye not that the spirit and the letter are correlative and inseparable by Divine Wisdom?

And, "what therefore God hath joined together let not man put assunder," (Matt. 19 5) Again Jesus said "The words that I speak unto you, they are spirit and they are life" (Jno. 6:63) Hence if we reject either the letter or the spirit we reject Christ.

Dear reader "be not deceived; God is not mocked." (Gal 6:7) Those all seeing eyes that "are a discerners of the thoughts and intents of the

heart," "but all things are naked and opened to the eyes of him with whom we have to do." (He. 4: 12, 13.)

They see and know why you say Lord, Lord and then refuse to conform to His word and the rules and government of the church. When Jesus looked into the hearts and lives of those scribes and Pharisees and diagnosed the secrets and purposes of their hearts, He saw their hearts were contaminated with pride arrogancy and hypocrisy. No wonder Jesus said, "Ye hypocrites well did Esaias prophesy of you saying this people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men. (Mat. 15: 7-9) Its only folly and preposterous to profess to be Christ's disciples and affiliate with the world in its frivolities, indecent and immodest fashions and immoralities.

"For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven (Mat 5: 20) Notice how Jesus stressed the "except your righteousness." This is a very serious and definite challenge, because it deals

with our future weal or woe.

And again Jesus says, "not everyone that saith unto me Lord, Lord shall enter into the kingdom of Heaven, but he that doeth the will of my Father which is in Heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." (Mat 7: 21-23) There is certainly something radically wrong somewhere, with this great host of energetic and active workers. There is some reason why the Lord refuses to recognize their work and denounces them as workers of iniquity. We should take this solemn denunciation very seriously and earnestly to heart. Because it is well known that no infidel or wicked blasphemer, nor non professor, nor foul prostitute will ever make any claim that they ever engaged in the Lord's services. Hence it is reduced to a host of religious leaders and preachers who have assumed to set up a system of civic righteousness and social regeneration according to their own conceived ideas ethics and religion. This discloses the whole trouble with those religion zealots. They ignore God's way, and his righteousness.

"and are going about to establish their own righteousness, and have not submitted themselves to the righteousness of God." (Rom. 10:3.) In view of all these messages from God's holy Book the church of the Brethren is confronted with a profound and solemn challenge, which should inspire and awaken her to a realization of her sacred responsibility, and put on the "whole armour of God." That she be not found "wanting" when the great day of reckoning comes.

—Vienna, Va.

THE SEMI-IDOLATIONS CHURCH

J. H. Beer

"And unto the angel of the church in Thyatira write: These things saith the Son of God," who hath his eyes like unto a flame of fire, and his feet are like fine brass I know thy works, and charity, and service, and faith and thy patience, and thy works, and the last to be more than the first. "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornications, and to eat things sacrificed unto idols." (Rev. 2. 18-27.) Here is one whose position and character enables him to speak with authority.

This church had some faithful members, yet this could not justify their upholding and fellowshiping the sins mentioned in v. 20. In directing this message to the angel of the church, he seems to have reference to the elder of the church. v. 20. Says: "Notwithstanding I have a few things against thee." It seems the overseer of this church was permitting things to remain in the church that were displeasing to Christ. "I have a few things against thee," means that God will hold the leaders responsible for permitting sinful things to be fellowshiped in the church (2 Cor. 6: 14, 15.)

There was a conspicuous woman in this church spreading false teaching and pernicious practices. Wrong teaching has always been misleading, and disastrous to the truth in its effects, and will be ruin in the end for those who accepted the same. Her symbolic name was Jezebel, a wicked woman like the wife of King Ahab" pretending to be a religious teacher, yet seducing the people into error and sin. The doctrine she taught was the same as the doctrine of Balaam," (Rev. 2. 14.) When Balaam could not obtain permission to curse the Israelites, he counseled Balack, to seduce the Israelites to fornication and idolatry through the agency of the women of Moab. (Num.

25: 1-9.) The counseling of Balaam to Balack which led the Israelites into sin found its way into the Apostolic church at Thyatira, after centuries had passed. This woman called herself a prophetess. Many had listened to her, just as today many have listened to other women, who have been untrue to Christ. Much of the pride and vanity in the church today is traceable to the influence of prominent women in the church. In opposition to these evils Christ presents Himself as the Son of God. Will the church listen to Him, or to some pretentious false teachers who substitute some form of idolatry in place of Christ and His word? Jezebel, had introduced idolatry into the church, but why allow it to remain in the church? No good can come to the church by retaining fornicators, or idolaters, or persons who teach thus. Christ says to this church that His eyes are like a flame of fire, and His feet like fine brass. Such a description is not appealing. It indicates conditions that require harsh treatment, after speaking of the great tribulation in v. 22. "I will kill her children with death, and all the churches shall know that I am He which searcheth the reins and hearts." There are many forms of idolatry prevalent in the church today, (see Col. 3-5, Eph. 5. 5

1. Cor. 10, 7. 1st Pet. 4, 3.) Perhaps one of the most insidious, that is threatening the church from within, is camouflaged under the name of "modern scholadship." It is very attractive.

The evil that found its way into this church was satanic in its soul and influence (v. 24.) Christ says, "I gave space to repent of her fornications; and she repented not." The only way for those wicked members of the church in Thyatira to escape the pronounced judgment of God is found in verse 22. "Except they repent" of their deeds.

Church members who sin against God must repent in order to get right with God. To those members who were not holding this doctrine of Jezebel, He urges to hold fast to what they already have till I come. Dear Brethren, may I urge you to hold fast to the teachings of Christ, be not carried "about with every wind of doctrine," (Eph. 4. 14.) The message of Christ to the seven churches, is representative to all churches for all time. Dear reader, if you think you can engage in revelry, inordinate feasting, fornication, and idolatry, and be acceptable to Christ, the sooner you get away from that idea the better it will be for you. "Little children

keep yourselves from Idols." (1 John 5. 21.)

—Denton, Md.

PARABLE OF A PLANTER

Wm. P. Bosserman

Behold, a planter went forth and planted a field, using only pure seed. He watched the growth of that seed with much anxiety and patience, carefully guarding it to prevent foul or impure seed from gaining a foothold in his field which was the joy and delight of his soul.

In the course of time some impure seed began to germinate threatening to defile the whole field, requiring arduous, persistent, effort to eliminate the discordant, undesirable growth from the field.

At a very critical time another planter who professed to advocate pure seed but tolerated the planting of questionable seed—yet, seed which had not only never been approved but had been condemned by expert seedmen and agronomists for years. Moreover, he insisted that the first planter should tolerate the spurious seed—yea, endorse the planting of it in his field and give the plants equal rights with those from the pure seed.

Failing to prevail on the first planter to submit to his request, he forthwith took his journey and planted spurious

seed in his own field and sent some plants to the first planter asking him to accept them (though he knew that they did not harmonize with the plants from the pure seed,) that they would cause confusion, and greatly hinder the advancement of the "pure seed enterprise."

He further, insisted that the plants should be received unconditionally; threatening him that if he did not comply with his request he should be tried before the courts (and of course be condemned.)

However, this spurious seed planter truthfully (though perhaps unintentionally) acknowledged that, if his request was not complied with by himself, would be convicted by the courts and constitution of having violated the law.

The first planter was willing to receive the plants on certain lawful conditions but as the latter could not or would not accept those conditions, the plants were rejected and now he is trying to enforce his threat in having the first planter tried for crime before the court hoping to succeed in justifying himself in planting spurious seed and forcing the former to receive and cultivate those plants with no authority to alter them so as to harmonize with his own planting.

Is the first planter obstinate? Is the second planter

reasonable?

Would a compromise keep the seed pure? Ask any pure seed grower if he would tolerate such practice. Which of the two is subject to being tried?

When Jesus stood before Pilate, who was really tried? Who was most troubled? Who was condemned? "He that hath ears to hear, let him hear."

—Peace Valley, Mo.

ANARCHY OR OBEDIENCE WHICH?

By Leander Smith

"But his citizens hated him and sent a message after him, saying, we will not have this man reign over us." (Luke 19: 14.)

Webster's definition of the word "anarchy" is: Absence of government; the state of society where there is no law or supreme power. A polity without a head. This seems to be a condition in many of the churches today. We are told by some church leaders that the church has no right to discipline her members, and this has created a feeling among many of the church members that they have the right to do as they please. Instead of inquiring "Lord what wilt thou have me to do?" And going to His blessed Word for the answer "And it shall be told thee what thou must do." (Acts 9: 6.) It is a fact that there is not

any anarchists in the church of Jesus Christ, but it is equally true an very unfortunate too, that we have enough of their names on our church registers to hinder the progress of the work. When we think of how the grand march of the children of Israel from Egyptian bondage to the promised land was hindered by Achin's sin, we are not surprised at the present day conditions.

A person born into the kingdom of God begins at once a life of obedience to God, walking by faith.

First we will notice Paul on his way to Damascus. When he was stricken down and heard the voice of the Lord he said, "Who art thou Lord?" The answer came, "I am Jesus whom thou persecutest." Paul was anxious to know what Jesus would have him do. We also notice that Paul was blind for three days and had to be led about. He might have questioned why his eyes were not opened sooner. We only conclude that he walked by faith and not by sight. What an impressive type. It should convince all people that when God speaks once that should be sufficient. Paul doesn't question the matter, but moves out at once preaching Christ's doctrines. Paul has been a zealous worker under the law. Now he asks the question. Is a man saved by

works? In Eph. 2: 9 he answers, "Not of works, lest any man should boast." Since it is by grace that we are saved through faith, we must conclude that faith and obedience are the connecting links with salvation. To have faith in God and His Word is the secret of salvation. Paul does not stop with teaching of salvation through faith, but also tells what faith will do. It brings immediate obedience to the word of God. In this his teaching agreed with that of Jesus who said, "If ye love me, keep my commandments." (John 14: 15.)

Another commandment strongly urged by Paul is found in 1 Cor. 11: 2-16. This does not only show separation, but submission. He begins by saying, "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them unto you." I am praying that all people may awaken to the fact that Paul had no time to write things unnecessary. Paul also writes, "Let no one deceive you, but be thou an example." He also says that all scripture is given by inspiration of God. One reason why people can not see these plain commandments is because they have their eyes eclipsed by sin to the truth of God's Word.

The beauty of a life of faith is an evidence that God never

asks anything of His children that is not for their good as well as His. When people are really converted it is natural for them to do what God wants them to do. The greatest trouble with so many people is that "seeing, they see

not." May, God help all readers of this class to get their eyes open. Many people have light along these lines, but their light becomes darkness "how great is that darkness."

—P. O. Box 1341

Myrtle Point, Oregon.

Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

Motto: READ, THINK, ACT

OUR MONTHLY TEXT.

Heaven and earth shall pass away: but my words shall not pass away. (Mat. 24:35; Mark 13:31. Luke 21 33.)

Of old hath thou laid the foundations of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment, and as a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy years shall have no end. (Psa 102: 25-27; Heb. 1: 10-12).

The grass withereth, the flower fadeth; but the word of our God shall stand forever. (Isa. 40:8; 1 Pel. 1: 23-25.)

"As one lays a garment by Thou wilt change the starry sky

Like a vesture worn and old,
But thy years shall ne'er be

told.

Thou eternal art, and great.
Heaven and earth shall pass away.

Changeless thou shalt be for aye."

—From Bible Songs No. 4, Copyrighted 1909 by United Presbyterian Board of Publication.

Daily Readings.

NOVEMBER

1. Sun.—Eph. 6: 1-20.
2. Mon.—Matt. 27: 1-53.
3. Tue.—Matt. 27: 54-28: 20
4. Wed.—Mark 1
5. Thu.—Mark 2.
6. Fri.—Mark 3.
7. Sat.—Mark 4.
8. Sun.—Acts 20. Psa. 126.
9. Mon.—Mark 5.
10. Tue.—Mark 6: 1-44.
11. Wed.—Mark 6: 45-7: 37.
12. Thu.—Mark 8.
13. —Fri. Mark 9: 1-32.
14. Sat.—Mark 9:33-10: 16.
15. Sun.—Acts 21: 17-22: 30.
Psa. 125.
16. Mon.—Mark 10:17-52.

17. Tue.—Mark 11.
18. Wed.—Mark 12.
19. Thu.—Mark 13.
20. Fri.—Mark 14: 32-72.
22. Sun.—Acts 23, 24. Psal. 86: 11-17.
23. Mon.—Mark 15.
24. Tue.—Mark 16.
25. Wed.—Luke 1: 1-38.
26. Thu.—1: 39-80.
27. Fri.—Luke 2.
28. Sat.—Luke 3.
29. Sun.—Acts 25, 26. Psal. 43.
30. Mon.—Luke 4.

“But fixed for everlasting
years,
Unmoved amid the wreck of
spheres,
Thy word shall shine in cloud-
less day
When heaven and earth have
passed away.”

MARK

“Mark was the writer of the gospel which bears his name. He was not one of the twelve. Tradition has it that he wrote under the direction of Peter. For something of his life read—Acts 13: 5-13; 15: 37-39; 2 Tim. 4:11; 1 Peb. 5: 13. * Mark views Jesus as the Son of God (Mark 1: 1). As the Son of God it matters not so much where and how he was born. Mark gives no genealogy and no description of his birth and early life. Mark’s narrative begins with Jesus baptism and his miraculous recognition as God’s Son. This Gos-

pel is largely a series of miracles. It presents the wonder working side of Christ’s mission, so appropriate to his office as Son of God.”—C. E. Arnold in Normal Lesson Helps.

“Fix some of the key-points of Mark’s Gospel. It is first in time of the four, at least in their present form. It is the shortest, having the least of the matter of discourses. Its author was the least prominent of the four Gospel writers * * * All is intense, rapid action. It makes Jesus the Divine Worker, moving with power, yet with great humility and compassion. The style is graphic, the writer a word-painter. The narrative goes onward like the march of a Roman legion “and” begins almost every chapter and paragraph, and “straight way” occurs about forty times.”—Studies in the Life of Christ.

Extracts from Letters.

From Ohio—Yes, I want to take the Bible Reading Course this coming year. * * * It does me lots of good * * * I like it for the habit of daily Bible reading it forms, a habit that each and every one should have.

From Illinois.—I have decided to take the Bible Reading Course. As I have been both superintendent and teacher in Sunday school, I certainly feel the need of a systematic method of reading and studying the Bible.

From Indiana—I saw your announcement in the Monitor of the Three Year Bible Course, and I am interested; for I don’t think we read and understand the Bible as we should, and I feel that the more we read and study it the better we will understand it. * * * I want to try and take the

course, for I feel that I need it, and I don't think one can read it too much. I believe if we as a church would read the Bible more, instead of taking men's views on things, our church might not be in the condition it is now. We hope for better things in the future.

It is not too late to enroll and begin this year's reading. See announcement in the Monitor for August 15, or write to me at Cerro Gordo, Ill. Be free to ask any questions.

THIS IS THE LATEST ONE.

Just recently a brother tells me he was informed that your editor uses tobacco, and that he asked a certain sister if she got the last "Monitor" to which she replied, "yes, but it stunk so with tobacco I couldn't read it." So an explanation is in order, especially as this brother suggests that "we should strive to be blameless."

In the first place, no one acquainted with us would make such accusations, and if others feel to do so, we are sorry.

Our first and last effort to use tobacco was when but 8 or 9 years old when, with two other brothers and a neighbor boy one Sunday afternoon, we tried our hands at smoking a pipe, the parents being away. As I now remember, we all lost our dinners over it, and not desiring to have the experience repeated, we haven't tried it

since.

We confess to having a pretty good appetite, as many can testify, and somehow the "fruit of the vine" is rather appetizing, but so far we haven't been accused of being a "gluttonous man or a winebibber." And now just to cut off "occasion" we'll just say, tea, tobacco, coffee, whisky, and we parted company a long time ago and we have never joined in wedlock since, total abstainer, see? We do not sell tobacco or even soft drinks in the store. And of all the subscriptions we have handled, no one has accused us of embezzlement!

Now if any one starts another one, just send it along, and if it doesn't "come out in the washing," (investigation) we will iron it all out straight in an explanation.

A number of subscriptions expired September 30. We continue them in this issue waiting for renewals. If not renewed before next issue they will be reluctantly dropped. The long winter evenings are coming and you'll need some good reading to while away the time. Renew at once and be happy.

If your Monitor stops with this issue, take hint and renew.

November, 15 is to be Thanksgiving, no. Let us hear from you in a few well chosen words, not to exceed 400, for that issue.

December 1 is to be Appreciation day. Just tell us in your way of saying it, why you like the "Monitor." 400 or 500 words will tell it.

December 15 is to be Booster Day. See how many subscriptions you can take by that time to start with Jan. 1, 1926. Send the names in between Dec. 15 and 20.

January 1 is to be Resolutions Day. Just tell us in a few simple words what you now resolve to do that you haven't done, or to do differently from the way you have been doing, to bring improvement into your own life and joy and happiness into other lives.

(A few of the best of these will be printed in the indicated numbers as space permits. If you make these interesting numbers, we'll name some more special days later on. Editor)

I am certainly glad to renew my subscription another year. Enclosed find my check for \$10.00, one dollar to renew one year and the \$9 you may use to increase the circulation of the "Monitor."

Thank you, dear brother. That kind of talk sounds good. Now, just send one more dol-

lar and get certificate of stock then you'll be a bigger booster.

I believe our time expires next month but I am very much afraid we will not have the money to renew by that time but I hope we will as I don't want to miss a copy. So if you don't get our renewal promptly don't think it is because we want to discontinue it for we sure don't. My sincere prayer is that God will bless and direct you in the great work you have undertaken as well as all the Monitor family. Yours in Christ.

We are very glad dear sister you like the "Monitor." If you are a little late renewing we may be able to send the back numbers so you do not miss any. The samples were sent as you requested.

Don't be afraid to send us your words of appreciation. We do not have room for all of them in the "Monitor," but we have a large store room under our vest that will fully appreciate them. Above all, tell others how you like the Monitor.

Our agent sare proving themselves real boosters. Not long since one sent in thirty-four names. Then just a few days ago one sent twenty name. "Go thou and do likewise."

BIBLE MONITOR

VOL. III.

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NO. 21.

"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and
Scriptural in practice.

OUR WATCH WORD—Go into all the
world and preach the gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

LET US REASON TOGETHER II

Continuing our line of reasoning, we next consider the use of musical instruments in connection with the worship of God.

The origin of musical instruments and the father of those who "handle" them may be found by referring to Ezek. 28:13 and Gen. 4:21.

Their introduction into the worship of God was by David, without God's approval so far as we know. (1 Chron. 6:31; Neh. 12:45; 1 Chron. 1:37; 42; and 15:16.)

We know God did express his disapproval later on (Amos 6:1, 5) And of the many things Jesus told us to do in worship he never told us to use an instrument other than the God-given one—the tongue.

And so far as we know he nor the apostles ever used them. So that their use in worship has neither the precept nor example of Christ or the apostles. Neither were they so

used until some 600 years after Christ.

As this subject was pretty fully discussed in April 15, 1924, Monitor, we shall be brief here. But with the foregoing facts before us, how dare we, my brethren, introduce them into our services? What advantage are they anyhow? Suppose the money spent to purchase them were spent in training our young people to use their natural organ—the tongue. Don't you think our singing would be more greatly improved thereby? Why do not our old people sing any more? Isn't singing a part of divine worship? Isn't the main use of the instrument to entertain? When effect and results in revival work are sought, why do our song leaders ignore the instrument? What do our children learn about the rudiments of music by becoming a slave to them? Just try to get them to sing without it. That will tell it. Ever know a singing teacher to use an instrument in teaching his classes in the rudiments of song music?

Then it is useless in learning to sing.

My brethren, let us continue to sing in God's house, both young and old, "with the spirit and with the understanding also", and not with a lifeless instrument that has neither spirit nor understanding. And remember their introduction into our churches was thru the influence of brethren who persisted in violating the decision of Conference on the subject, until sentiment grew strong enough to induce Conference in 1920 to lift the ban on them. Was Conference up to 1920, or these disloyal brethren, guided by the Spirit? Reason the case out for yourself. Was Conference led by "another" spirit up to 1920?

The Hireling Pastor.

Another matter for us to reason out is that of the commercialized (hireling) ministry.

From current usage in our talk and in our writings one would think the New Testament has much to say about pastors, when in reality the term occurs only once in all the New Testament. (Eph. 4:11)

Pastor, shepherd and bishop may be regarded as synonymous terms, meaning those who have the care and oversight, or an overseer of church

people. Shepherd, also means one who has the care of sheep. Pastor and bishop may be so used when figuratively speaking of God's people as sheep. The term elder may be so used. Indeed, these four terms signify about the same thing when applied to the church.

Up until a few years ago, the term pastor was seldom used amongst us. We have borrowed the term and its modern meaning and use from other churches. We now apply it to a special class of hireling ministers. A thing not known to New Testament writers. If there was a hireling pastor in New Testament (apostolic) times it has never yet been pointed out. Isn't it passing strange Paul didn't arrange for a hireling pastor to preach to the churches he established if that was to be the way of doing the thing? Was Paul so stupid he didn't know? Are we wiser than he? But, we are told Paul took "wages" of the church. True, as a missionary, he received remuneration, and when needed, at the same time working with his "own hands" to support himself and others, but never as a hireling pastor of a local church. On the contrary he arranged for a plurality of helpers or workers in the

churches established by him.

Plurality of Ministers.

The scriptures recognize a plurality of ministers in the churches but never a hireling pastor. "Now there was in the church at Antioch certain prophets and teachers: as Barnabas and Simeon, and Lucius and Manean." Note these were all in a local church, and when they returned from the Jerusalem conference, "Paul and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also."

"From Miletus Paul sent to Ephesus and called the elders of the church" and said to them, "Take heed, therefore unto yourselves, and to all the flock, over which the Holy Ghost has made you overseers." A plurality of ministers in the church at Ephesus and they were placed there by the Holy Ghost.

The church at Philippi had a plurality of ministers, "To all the saints in Christ Jesus which are at Philippi with the bishops and deacons." Not a hireling at any of these three apostolic churches.

The church at Jerusalem had "apostles and elders," a plurality of workers but not a hireling among them. And so on thruout the New Testament churches, we are told "they

ordained elders in every church", but who ever read of a hireling pastor in an apostolic church? But we are told "times are different now." Very true, but we have made them so. God, Jesus Christ, and the gospel never change.

How We Got the Hireling.

In the year 1911 Conference was asked for liberty to set apart men to give their entire time to the ministry, "giving them a proper support."

A Committee was appointed to take the matter in hand and report next year. This committee made a good report, but it was not satisfactory to a certain class, so a new committee with more liberal views was appointed to handle the case. This committee composed of some of the ablest talent of church played with the matter for about five years. Meanwhile, pastors were being hired, and sentiment that way being created. And when in their judgment, it seems, they dared to do so, they presented their report to Conference and it was adopted.

One clause of it says, "Churches that feel the need of pastors, giving all their time, are at liberty to secure them, giving them a reasonable support, where it can be done with the approval of the majority of the members in council." This committee after

about four years research were not able to find a single passage of scripture to append to this part of their report. Presumably, because there was none, or men of their ability would have found it.

From that time until now, churches have been hiring pastors at "reasonable (?) support," in some instances \$2,400.00 or more seems to them "reasonable." And in many instances over the protest of the loyal part of the church.

Now my brethren, reason it out. Is such procedure in harmony with the gospel and the former usages of the church? Had the Spirit led the Conference wrong until 1917 when it granted this "liberty"?

SELFISHNESS

For some years we have watched the tendency of men and women, boys and girls, and it seems to us that the tendency is for all to become more selfish, caring less for others and making practically no effort to promote their comfort, happiness or success in the world. And it is not pessimism that has led us to the conclusion. We think, rather, that what we see is but an added evidence of the truth and inspiration of the Book which

has revealed to us the way of life.

People are not so much, if at all, concerned about what they can give to the world, but about what they can get from it with the least effort or unpleasantness for themselves. There are exceptions, to be sure, but they serve merely to prove the rule. Just to test the matter to your own satisfaction, put down on paper the names of a dozen or so of the young folks whom you consider the best in your community. Then try honestly to find out how much each one is thinking of himself and of others. How many are there who do not aim to become rich, to live at ease, having every comfort and luxury that money can buy, and leaving the unpleasant things for the other fellow to do? We do not mean to censure the young men unduly: they are but expressing the spirit of the age.

The average young woman wants pleasure, a life of luxury and ease; time for all the frivolities the devil and his agents have found time and had the ingenuity to invent. They want to be in society. There are good women in society; but the purpose and aim of good society, so called, is not the purpose and aim of the faithful follower of Christ.

Why are there so many unhappy homes, so much unfaithfulness, so many divorces? It is because so many persons are idle and selfish. Many a woman will ride in her automobile caressing a dog, but she thinks she would forever lose caste if she cared for one of her own children in public as she cares for the dog—and perhaps she would.

Idleness and selfishness! What sins can be laid at the door of these two vices. So many think it disgraceful to do menial work, while it is disgraceful not to do it if there is any of it that we should do. Man was never intended to be an idler; even Adam in the garden was to care for it while he ate the fruit of it. Our Savior hallowed labor by being a laborer. But he was not one of the men who labor as few hours as they can and do as little as they can for as much as they can manage to squeeze out of their employer; not by any manner of means. Whatever our hand finds to do, whether it be pleasant and easy or unpleasant and hard, that is our work; and we must not expect approval from the Master if we avoid or refuse to do the work that is ours.

To be careful only to get as much as we can, is not honest, and above all is not Christian. Men have reached the stage

where they want full pay, no matter how little they do. And they have come near reaching the same stage in their religious life, if they have such a life: they neglect to do the commandments of Christ, some of them even scorning him, and yet say they are going straight to heaven. They are willing to give practically nothing, and yet they expect to receive more than all the world is worth. And it is not just the worldly men who make no profession of obedience to God who expect so much for nothing; but men in the churches, laymen, deacons, ministers, elders.

It is selfishness that leads persons to think of themselves more highly than they ought to think, and to esteem themselves better than others, instead of others better than themselves. It is selfishness that leads men to drive sharp bargains, to make all they can when they get a man into a corner where he has no choice but must do as they say. It is selfishness that leads us to seek the most comfortable place in a railway car or in a room, the best chair, the shady side in warm weather and a place near the fire in cold weather. All these things have become practically second nature with us; we do them without thinking about them, just

because nearly everybody does the same.

It is selfishness that makes us want a larger and finer house than our neighbor has, with better furniture; that causes us to want better clothing, a finer automobile. It is selfishness that makes us wish to have our children appear to better advantage than the children of others. And we might go on calling attention to various other things that selfishness leads us to do. What we need to do is to sit down when we can and find out just what leads us to act as we do in a few instances; we need to get the habit of weighing our actions, for then we shall know better why we do as we do. We need to get rid of the spirit of selfishness and put on the spirit of Christ.

FROM THE APPEARANCE OF THINGS

By D. D. Thomas

From the appearance of things one can but believe that it is the purpose of some of the leaders of the church to railroad the Prayer Veiling out of it. Seeds of this apostacy is sown by men sent out by the church. Shrewd are these men to be careful to work mostly with the young. Far-sighted is this policy, that the church

may be made a world power. It is working in the educational centers. The temptation to become celebrated in the world's eye is too strong to keep their hands off.

From appearances there is much worldliness in the church and it is largely responsible for the evils that are so rapidly engulfing her primitive principles. And while the church was at one time accused of railroading some of its members out of the church, it can now be accused with much greater veracity of embracing evils from the world and railroading principles out. This is not said in a spirit of malice. Look, one may see for himself.

The Prayer Veil has been established for hundreds of years in the church and for what other reason could it have been placed in the hands of a committee than to railroad it out. Do not be deceived. The purpose and intention of this move is to rob the sisters of their spiritual power, and allow her to be dominated by the world. Instead of working to keep up this God directed custom in patience and prayer as the apostles have taught us to labor, the spirit of ease is so cultivated that soon we shall have no backbone left. If the word of God does not have

power where shall we get it?

When a young man, my mind was wrought upon much, as to the right of sisters speaking or praying in public. I thought that 1 Cor. 14:34, 35 and 1 Tim. 2:11-15 forbade her praying or prophesying in the assembly. The language is so positive that one gets the idea easily. The matter was made sufficiently plain to me by such men as James Quinter and others, that, since instances are given of sisters that did prophecy, some provision must have been made that empowered them, and without which the others were disqualified. And since the Prayer Veil is mentioned as "a sign of authority" that is, in all probability, the thing that qualifies the one, and its absence disqualifies the other. And that rendering has satisfied me up to this time. But, if the Prayer Veil is railroaded out of the church, where shall I place the matter then? It does not satisfy the mind, for both are rendered null and void if circumstances remain as they at present are. If the object which it seems some are after be gained, then two scriptures will be annulled, taken out of the book, and of him that is guilty of that it is said, that "God shall take his part away from

the tree of life, and out of the holy city." (Rev. 22:19)

It is not a matter of coming to an agreement with one another. In cases like this that does not count. It is a matter of obeying God. We can build up a system to our liking but it may not count with God. Then, how about our system of Missions, and means and time spent to advocate and propagate it when in our practice we dishonor God? This all seems to be that it may be seen of men, and of such the Master says, "They have their reward."

—McComb, Ohio.

Dear Bro. Kesler:

I just feel like saying a few words of appreciation for the Bible Monitor. I am so glad for the few who are still standing up for the Faith of the Brethren as it was in the beginning, and who knows but that God has reserved unto Himself not only seven thousands, but seventy times seven thousand who have not yet bowed the knee to the God of this world? Praying Gods blessings upon your efforts for good and that you may continue to "contend for the faith." I remain, your sister in Christ.

We thank this good sister for "words of appreciation." The Monitor opens up a medium through which "the

thoughts of many hearts may be 'revealed,' that could not otherwise be. Such words will encourage other drooping hearts. Send them along. Will be glad for them too.

"BEWARE OF DOGS"

— By Leander Smith

Have you ever noticed signs placed in beautiful parks and play grounds bearing the above words? I have, and when I see them I feel "shivery" for when I was a little boy I was running to meet my father, when a big dog jumped on me and tore a piece of flesh out of my leg. I carry the scar yet. It was thought for some time that the dog was infected with hydrophobia. I have never been on real good terms with dogs since, I still fear them.

In Paul's days dogs were not pets as they are today, and instead were savage brutes prowling about the cities seeking food, and would readily snap and bite people. And so, who would ever think we would find a sign like this in the Bible? But there it is, in Phil. 3:2 "Beware of dogs." Well, the text has a voice for us today, for just as these dogs ran hither and thither, just so today we find people who pose as Christian leaders who are trying to inject the spirit of disloyalty into church members by telling them that

rules that govern the church are man made, etc. They say, "It doesn't matter about the order, that the early church fathers were ignorant, etc. You know how the sly dog wags his tail as though he is quite pleased to see you. "Beware of these dogs."

Then there are "Savage Dogs." They deny the account of the creation as recorded in Genesis, the whale swallowing Jonah, the virgin birth of Christ, His atoning blood, and many other great Bible truths. "Beware of dogs"—Why? Because they bite, and often the bite is fatal. There is always the greatest of regard attached to it. Paul meant to warn us against people who are not true to the principles of the Bible when he wrote these words.

How thankful we should be for all the beautiful advice in the Bible, for all the danger signals and signs placed here for your good and mine.

"Holy Bible book divine,
Precious treasure, thou art mine;
Mine to tell me whence I came;
Mine to teach me what I am.
Mine to tell me of joys to come
In my heavenly Father's home;
O thou holy book divine,
Precious treasure thou art mine."

“LIFE MORE ABUNDANTLY”

D. F. Lopley

Do you remember what the poet said about us, poor, self-filled mortals? “O how we grovel here below, fond of these trifling toys” * * *

How, because of our carnal natures, we grovel—yes, actually wallow through the dirty mires of worldly ambitions and pleasures, until our lives become as empty as a vacuum.

Do you catch the meaning brethren? A vacuum may be full of dirt and dead things, but nothing useful can live in it.

O what a disappointment an empty life is to God, when he wants it to be filled with good.

Jesus had just been explaining to his hearers that only a thief or a robber tries to get into the “fold” some other way than by the “door” (unseen), because he wants to catch the sheep and carry them away, but that he (Jesus) is the Good Shepherd and has come that the sheep (his followers) “might have life, and that they might have it more abundantly”—yes, more plentifully—in fullest measure.

What a joy it is to the “husbandman” when sees that the precious vines and trees, that cost him so much substance,

and patient, self-sacrificing care and labor, just responding whole-heartedly, as it were, with an abundant crop of the most luscious fruit.

God is the husbandman. We are his vines and trees.

Now, won't you just sit down quietly and indulge in a real heart-searching think for a little while?

I know it will do you good.

Then, when you have decided how God feels about your life, just get busy and try to put all your good thoughts into action, by first letting God just literally empty your heart out entirely of self, so that there won't be any self in your life any more, and then let him fill your heart and life brim full of his spirit (yes, but you must surrender yourself first).

Then, I am sure that your life will prove Christ's words: “Blessed are they that hunger and thirst after righteousness, for they shall be filled.”

Filled with love and obedience to God. Love for your brethren, and love for your enemies and for sinners.

Filled with joy unspeakable, and that “peace which the world cannot give.”

Filled with grace and courage to bear the burdens, cares and disappointments of life with a joyful and cheerful spirit.

BIBLE MONITOR

Poplar Bluff, Mo., November 1, 1925

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B. E. Kesler, Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

Filled with the happy assurance that death will call you to Heaven and Eternal happiness.

O yes, filled abundantly with life and love, the essence of God.

Dear brother, dear sister, can you be satisfied with anything less than this?

—Connellsville, Pa.

“TWO SIDES TO ALL THINGS”

By A. W. Zeigler

Everything has two sides no matter what the shape may be or what the subject may be. If it is an object to be seen, most folks want to see both sides and they will walk around the object until they have satisfied themselves of seeing all that

can be seen, and if the object has an inside that can be opened they will open and try to see every detail of the object or machine or whatever it happens to be. But let it be a subject, or question, not very many are so concerned as to dig up both sides of the subject and compare them as they do the object. This is no doubt because one side or the other has something to do with our way of living, and if we are inclined to follow our carnal mind in our living we very soon cling to the side that fits to our carnal mind the best. But if we are led by the spiritual mind we need not fear to look at both sides of the question, or in other words with the spiritual eye, we see both sides of a question. The natural mind sees the carnal side and the spiritual mind sees the spiritual side.

So then it depends largely upon our inclination as to how we interpret the Lord's teaching. That is why the majority of professing people want a new interpretation of God's word today. The plain word does not suit the carnal mind and they try to twist it to suit the carnal mind, and this can so easily be done when professing people follow one another instead of following the word strictly, for whenever we begin to drift from God's word

the least bit, we never find a stopping place. So we need not wonder at the condition of the church today, for we are following the current of the world, and this began quite a number of years ago and many of us, I am afraid are guilty of the start of this worldward sway.

We might mention many things that are called little harmless things that are the cause of the big things that are taking place in our church today. I will mention a few of the things that are the cause of what we have to contend with today: ornamenting our houses, ornamenting our bodies with worldly things, in having our pictures taken, in teaching instrumental music to our children. Here are four of the outstanding practices that began to get inroad in our brotherhood from 1877 to 1900.

I doubt if any of us are entirely guiltless of some of those things. I will admit that I have been guilty of having my pictures taken since I am a member of the church. But as I look back over the situation of things and the cause of things as they are today that it is equally as detrimental as the other three I mentioned. There are two sides to all four of the questions. I will admit we can look at them all four as harmful things in many ways

and make them appear very nice and beautiful especially when we hold them up in a very, very, mild form.

When these four questions have grown to such large monsters in our church that they have practically put us on the very level with the world in practice. We may talk about Christ and him crucified but actions speak louder than words. The Lord spoke about people that honored him with their lips but their hearts are far from him.

Now, I can't help but think that if we will all be real down honest with ourselves, and the word in its purity, we will have to submit in order to play safe with the word and ourselves. If we would have denied self of these four evils we would have been conquerers, instead of slaves to the world today. Are they not of the world? Is there anything more highly esteemed in the world than these four temptations? Does the word not say, what is highly esteemed among the world is an abomination to God? Is not the greater tendency of all of them toward the evil instead of toward the good? It can't be, otherwise. Then in such cases why not deal with them like we do with the tobacco and whiskey question? I believe we are

safe on those two questions and at the same time we have not got one-half as much scripture to condemn the tobacco and whiskey question, as we have the four questions that I have mentioned.

I am sure in my mind that either one of the four will lead more people astray than tobacco or whisky will. For that reason I think they should be dealt with equally as strong as we do with them. When we get down on our death bed and know our time is but very short in this life, how much would we be interested in either four questions? That alone ought to convince us that they are of the world.

It seems to me in my case I would like for some one to sing some of those old songs that were always so dear and so consoling to me all my life, instead of some one playing an instrument or talking about fine houses, or fine clothes, or showing me a lot of pictures. I think we would rather talk about heaven and heavenly things. Then why not have those things uppermost on our mind all through this life. For we are told to watch and be ready for we know not the hour that our Lord will call us. Let us keep in mind that great and awful day. Oh, what will our an-

swer be. May God help us in this busy world not to forget to search his word.

—Waterloo, Iowa

We are waiting for others to answer our questiannaire in Oct. 1 Monitor, p. 20. Our action depends largely on your wish as expressed in answer to those questions.

My Dear Bro. Kesler,
Poplar Bluff, Mo.

I want to congratulate you on your good judgment in giving us the best in the Monitor. Each succeeding number is an improvement over the preceding one. While each number has the genuine Gospel ring, the last one, seems to me, rang with a clearer tone than any number yet sent out. Each subject was treated so understandingly, that he who runs may read. The experience of Bro. Moss was exceedingly interesting, plainly bringing to the surface an undercurrent of work that is going on to unseat and drive back men who have been called of the Lord to preach the Gospel of free and full salvation, and fill those positions with men who preach education for what is to be gotten out of it. I do not mean to be understood that I am opposed to education if it remains a secondary matter in a man's life, especially a min-

ister's. My observation of the ministry has clearly proven to me that the man who "seeks the kingdom of God and his righteousness first" need never worry about his material needs. Then again, my mind goes back, not so vrey far, when going into the pulpit with manuscript was unknown. The brethren went there filled with the Holy Ghost and power which touched the hearts of men and women to the extent that men and women of God wept tears of joy for full salvation, and tears of sorrow for a lost world. Not only did men and women of God weep, but sinners' stony hearts were broken up and they turned to God by doing works meet for repentance. I am glad that we still have quite a few men of that calibre, and pray that the day may never come when they shall be unknown in the Church of the Brethren. Then as to the principle of non-conformity, or uniformity, in dress. It surely is alarming to see how this principle is disregarded. The more I consult God's word, the more clearly I see this principle written all over it. Should God have asked men and women "to adorn themselves with gold and pearls and costly array" instead of asking them not to do so, there would be

multitudes who could justly excuse themselves because of financial inability. Then as I look at the worldly organizations, I can easily see the truthfulness of the statement of Jesus, when he says "that the children of this world are wiser in their generation than the children of light." There is not a worldly organization on earth that I know of that does not have an insignia of some kind which tells the world where they belong, and yet the church, the bride, seems ashamed to show to the world by her appearance, that she is working for and awaiting the coming of the bridegroom. What will our answers be as to the neglecting of this great gospel principle? Then again, I was much impressed with the experience of the sister, who had gone out into the world and returned. No doubt, should every member with a similar experience, send them in to the Monitor, it would demand quite an increase in its size. I shall look for similar experiences in future numbers of the Monitor, as I believe they will wield an influence over other lives as nothing else will. May God continue to bless and prosper the Monitor.

LINN H. NIES
938 Elm Street,
Reading, Pa.

ANY WONDER?

Harvey E. Miller

July 12, 1925, I attended one of our churches a mission point in a California city, in charge of an elder that I had confidence in a couple years ago, but who evidently has been playing the double part, as his sermons are in most part good, but the incident shows the general condition all thru California.

After the services, he brought a proposition to the audience, stating that a certain peace officer was to give a lecture in two weeks from that Sunday evening at a certain church, and had invited them to close their church door and all come. He said he promised he would take the matter up with his congregation, which he did. No one made any move. Second he brought out the fact that the lecture would also be accompanied with pictures of the famous passion play, and that the lecture being a peace lecture was of a very worthy cause. (Christ said, I come not to bring peace but division between the Christian and the world.) And upon this plea there was a motion with second to close and go, and the question called for, and the regrettable part was that, while only a very few voted for it,

there were no members voted against it, or raised a word of protest, and it was passed to close the house dedicated to God's worship to attend a potlitical lecture accompanied by rude pictures. Now the thot is this, if the elder had been in tune with God and the gospel he would have been able to have told this man that we did not engage in such, and instead of leading his flock into pastures poisoned with politics and worldly pleasure, he would have led them beyond, to pastures fair of the higher realm, and never have left them know the other was there. The wise shepherd never puts anything before the flock that is not for the betterment of their spiritual growth. Again is it any wonder at the worldward trend when our leaders continue to put food before us poisoned with modern thought and worldliness, and lead the flock to pastures of amusement and political influence? Can it not be said of the professed Christian churches they are lovers of pleasures more than lovers of God in this age?

—1025 Michigan Ave.,
Fresno, California

Look after your renewal. Jan. 26 means you are paid up to Dec. 31, 1925. All delinquents have been removed from our list.

"STAND STILL" (Ex. 14:13)

"GO FORWARD" (14:15)

Cyrus Wallick

Israel was "sore afraid", the sea before them, Pharaoh and his hosts behind them. Such experiences have been and are being duplicated again and again in the lives of God's people. As individuals and as a body we come to situations where we seem to be hedged in on every side. Then we need to cry, "Lord, we know not how to go till a blessing thou bestow."

In their perplexity Israel wished themselves back in Egypt, just as those who have set out on their pilgrimage heavenward are sometimes tempted to go back into the world, to get back on the broad road.. They cried unto Moses and he told them to "stand still and see the salvation of the Lord."

There are times when the best thing we can do is just to stand still and wait for directions from on high. The wise man teaches that there is a time for all things, "a time to break down and a time to build up," "a time to keep silence and a time to speak" (Ecc. 3:1-8) So there is a time to "stand still" and a time to "go forward".

The Son of God was sent

from heaven to earth on a great mission, to do a great work; and yet the first thirty years of his short earthly life was spent in quietly standing still, as far his active public ministry was concerned. But when the time came for him to enter upon his mission then he went forward putting his whole energy into his work, making it his meat and drink (Jno. 4:34). And yet, at the wedding feast in Cana, when the mother of Jesus informed him of the lack of wine, he told her "Mine hour is not yet come" (Jno. 2:4). And on another occasion he said, "My time is not yet fully come" (Jno. 7:8).

The Almighty himself does not do everything at once; sometimes man thinks that he works exceedingly slow. But with him one day is as a thousand years, and a thousand years as one day (2 Pet. 3:8); and in the fullness of time he works out his purposes.

Before Jesus left his disciples and ascended to heaven, he gave his great commission to go, preach. But first they were to tarry at Jerusalem until endued with power on high. Then was the time for them to "stand still." But when the time of waiting was over then they went forward in the power of the Holy Spirit and did a great work. Then, not to "go forward" would have been

criminal.

Much has been said in recent years of a "Forward Movemnet," but we seem to have forgotten that change is not always progerss, and that a great noise does not always indicate the most thorough work. In his sermon on the Mount Jesus foretells the time when many will say, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" But he will answer them, "I never knew you.

depart from me, ye that work iniquity" (Matt. 7:21-23). Let us be careful that in our church activities we do not fall into Backward Movements.

May God, through the Holy Spirit, give unto us, as individuals and as a body, wisdom know when to "stand still" and when to "go forward"; that we may go neither too fast nor too slow. And when the command seems clear, when the finger of God points out the Path of Duty, let there be no hesitancy to "go forward."

—Cerro Gordo, Ill.

Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

Motto: READ, THINK, ACT

HOW THE SAYINGS OF JESUS WERE PRESERVED

Note.—The following is one of a series of articles by Prof. B. L. Oimstead, of the Bible department of Greenville college. Permission has kindly been given by the author to use selections for this course. The first was printed in the Monitor of February 1, 1925.

Before any of the books of the New Testament were written, from the very time of Christ, all Christians would naturally accept the sayings of Jesus himself as of final authority. And it would be

very natural also that collections of his sayings would be made, and highly treasured. Although Paul may never have heard Jesus sepak, yet he was faimliar with his sayings, and has quoted one which is not recorded in the Gospels, "It is more blessed to give than to receive." (Acts 20:35). Some scholars think that Paul had a written collection of the teachings of Jesus, of which traces appear in his writings. At any rate, it is very probable that sayings of Jesus, orally or in writing, were in

circulation throughout the very earliest churches.

There are from sixty to one hundred reputed sayings of Jesus which are not recorded in the Gospels, but are found in early Christian writings, and on papyrus fragments discovered in Egypt in recent years. These reputed sayings are called "Agrapha," which means "written" because they are not written in the Gospels. Only a few of these are commonly considered genuine. In 1897 a papyrus page was found containing eight supposed sayings of Jesus. In 1903 another fragment was found containing five more sayings. One of these was the following: "Jesus saith, let not him that seeks cease until he finds, and when he finds he shall be astonished; astonished he shall reach the kingdom; and having reached the kingdom he shall rest'." The saying of Jesus, not found in the Gospels, which is most frequently quoted in early writings is this: "Be ye skillful money-changers, rejecting some things but retaining what is good." Sixty-nine passages have been found which quote or refer to this saying, and it is very probably a genuine utterance of Christ. Jesus as a money-changer examined the money given him, and rejected the counterfeit but kept what

was valuable, so we should be skillful in rejecting error and retaining that which is true and good.

However, it is in the four Gospels that almost all the true sayings of Jesus which have been preserved, have come down to us. The Gospels are the most important part of the Bible because they contain this record of Christ's life and teachings. How the sayings of Jesus which are found there were preserved, and how it is that many of the same sayings and incidents are recorded by Matthew, Mark and Luke, or by two of these writers, often in the same words, is a problem upon which scholars have spent a vast amount of labor.

No such problem arises concerning the Gospel of John. It is evident from the many little details recorded that this Gospel was written by one who actually saw the things of which he wrote. There is no reasonable doubt that the author was the Apostle John. The book was one of the last in the New Testament to be written, probably many years after the other three Gospels were written. There is very little in the Gospel of John that is found in any of the other Gospels,—less than a tenth, in fact. Rather, he gives us a large amount of new material, for which we can be very thankful. It is the

record of certain feasts during Jesus' ministry given by John which enables us to know how long his ministry lasted. John has recorded a number of long discourses by Jesus. They are written in the same style as the rest of the book, a style which is different from that of the other Gospels. Now it seems evident that John is not copying from other sources or collections or sayings, but is recounting the words of Jesus as he remembered having heard them years before. Perhaps he does not give the exact words as accurately as they are given in the other Gospels, but he gives a true impression of what Jesus said, and occasionally adds an explanation of what Jesus meant. And here it is well to remember that Jesus probably spoke in Aramaic, while all the Gospels are in Greek, so that in any case the words of Jesus as given in the Bible have been translated into another language.

With the other three Gospels the case is different. We do not know that either Mark or Luke ever heard Jesus speak. They were dependent upon others for their information. Where did they get this information? An early writer named Papias, whom some said knew the Apostle John, and who was born at least by the

time of John's death, made it a business to find out and write down what the various apostles had said, as he would inquire from those who had actually heard them. Papias tells us that Mark never heard the Lord, but became the interpreter and follower of Peter, and that he wrote down accurately whatever he heard Peter tell of the things said and done by Christ. There is other early testimony to the same effect, and this is generally accepted as true. Mark was evidently with Peter when he wrote his first epistle (1 Pet. 5:13).

It is evident from the opening verses of Luke's Gospel that he had before him various written records of Christ's life, which however he regarded as incomplete. Scholars are quite well agreed that one of these records was the Gospel of Mark, and they further believe that Matthew also had Mark before him when he wrote his Gospel. This would account for the fact that nearly all of Mark is found in both Matthew and Luke. But aside from this, there is considerable material, consisting in large part of sayings of Jesus, which is found in both Matthew and Luke but not in Mark. This causes us to believe that there was some other writing which both Matthew and Luke had

before them. This supposed writing is called the "Logia", meaning "sayings". Various scholars have reconstructed this supposed document, and in this way they have agreed fairly well. Now it happens that Papias, in addition to telling us about Mark, tells us about a work written by Matthew aside from our Gospel of Matthew. He says, "Matthew put together the sayings in the Hebrew (that is, Aramaic) language, and each one interpreted them as he was able." This writing has been lost, but many believe it may be the writing which both Matthew himself and Luke had before them when they wrote their Gospels in Greek some time later. It was probably written within a very few years after Christ's death. Aside from Mark and the Logia, it is evident that Luke had still other sources which he uses in his Gospel. He makes a large insertion of material found nowhere else in chapters 10-17. As a result of a study of the Greek, scholars conclude that he had some Aramaic writing before him upon which his first two chapters were based.

It would be very interesting

to us if some of the "other things which Jesus did" and said had been preserved, and we are interested when additional, reputed sayings are found; yet this interest only helps to emphasize the value of the Gospels which we now have. Here are many sayings, such as man never spake, which are worth more than gold, and which, if followed, will direct our steps aright to the heavenly city. We shall do well to treasure them, store our minds with them, meditate upon them, and obey them.

—Prof. B. L. Olmstead, in
Light and Life Evangel.

Don't forget to read the Bible. It is not too late yet to join us in reading the Bible through in three years. Send name and address for enrollment. Ask others to join. Begin with the Daily Readings for October as given in the Monitor for September 15.

"The Old Testament Apocropha," in the Monitor for September 1, should have been credited to Prof. B. L. Olmstead.

Don't forget those special numbers and our request for appropriate articles. Nov. 15, Thanksgiving; Dec. 1, Appreciation; Dec. 15, Boosters; Jan. 1, Resolutions. Let us hear from you.

CHRISTIAN LIFE AND EXPERIENCE

“As Unknown, and Yet Well
Known” (2 Cor. 6.9)

What poor, despised company
Of travelers are these,
Who walk in yonder narrow
way
Along the rugged maze?

Ah! these are of a royal line,
All children of a king;
Heirs of immortal crowns di-
vine,
And, lo! for joy they sing.

Why do they, then, appear so
mean,
And why so much despis'd?
Because of their rich robes,
unseen,
The world is not appris'd.

But some of them seem poor,
distress'd,
And lacking daily bread;
O, they're of boundless wealth
possess'd,
With hidden manna fed!

But why keep they the nar-
row road,
That rugged, thorny maze?
Why, that's the way their
leader trod;
They love and keep his ways.

Why must they shun that
pleasant path
That worldings love so well?
Because that is the way to
death,
The open road to hell.

What! is there then no other
road
To Salem's happy ground?
Christ is the only way to God,
None other can be found.

—Selected.

PSALM 70

Prayer for Help Against Persecutors.

Make haste, O God, to deliver
me;
Make haste to help me, O Je-
hovah.
Let them be put to shame and
confounded
That seek after my soul:
Let them be turned backward
and brought to dishonor
That delight in my hurt.
Let them be turned back by
reason of their shame
That say, Aha, aha.
Let all those that seek thee re-
joice and be glad in thee;
And let such as love thy salva-
tion say continually,
Let God be magnified
But I am poor and needy:
Make haste unto me, O God:
Thou art my help and my de-
liverer;
O Jehovah, make no tarrying.

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"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and
Scriptural in practice.

OUR WATCH WORD—Go into all the
world and preach the gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

LET US REASON TOGETHER III

While reasoning on the question of the ministry we next introduce the subject of a female ministry. The two main points to investigate here is the past teaching and practice of the church and the teaching and practice of Christ and the apostles.

During our past history we had now and then women who felt moved to take the stand and preach. While out of courtesy these women were not barred from exercising in this capacity, locally, yet Conference never granted this liberty until 1922. In fact, so far was the church from such a thing, Conference was never asked by any local church, so far as we know, to grant this liberty, previous to this date, and even when it was granted, Conference did it without being asked to do so by the local church.

But this act of Conference like the hireling ministry, Vacation Bible Schools, etc., offers a market for some more of the output of the schools. Just how

far Conference was influenced by this idea was not then known, and may never be, by the church at large. The church at large and the delegate body at Conference cannot always see behind the curtain when a question comes up in Conference and their vote is largely influenced by the attitude of certain influential individuals.

Hence it is easy to see how Conference may be influenced by a few individuals who may previously have conspired together to accomplish certain ends thru the action of Conference, and these ends may be pecuniary interests prompted even by sinister motives. When this is the case the Spirit does not figure in the decisions of Conference.

No reasonable cause can be assigned that lead us to believe Conference was so influenced for over 200 years, up to 1922. But, from the above considerations, with the relation of the school interests, it is easy to see how Conference may have been so influenced in 1922. In fact, if there had been

no output of the schools for which a market was sought, would anybody ever have thought of licensing women to preach, along with the hireling ministry, Vacation Bible Schools, etc.?

In support of this new departure, some ministers, even, have said "I will never prohibit my wife or a sister in the church from doing a work who can do it as well or better than I can." From this viewpoint, there is no social, civic, moral, or religious work or service a woman may not do. We are quite sure she could hold church councils, moderate district and annual conferences, baptize, and officiate at communions, as well or even better than some of us men can, and why not these services as well as to preach?

In other callings; women are rapidly supplanting men, such as social reform and temperance movements, and may even be found behind the bar pleading law, in the governor's chair wielding the scepter of state, and who knows he may not live to see the presidential chair occupied by a woman? and who believes these are legitimate functions of women?

With the present trend of things, it now looks as if we men may soon sit back in the easy chair while the women do

the work, run the church, and rule the nation.

Our fathers saw the dangers of such authority delegated to women and wisely encouraged them to work in their own sphere and leave these things to the men.

God knows we would not debar women from functioning in any way or in any duty or service he has assigned to them, but until better light dawns upon us, we must conclude the public ministry, or preaching the gospel as this is commonly understood, was not one of those works or services.

What Saith the Scripture?

Having briefly considered the subject from the viewpoint and practice of the church of the past, we now turn to the word. "To the law to the testimony" of the Book. The fathers, as well as we were fallible men, and so may have been mistaken in their views and practice on this subject. Just as we may now be mistaken in our ideas about the matter. So we turn to the infallible record.

Turning to this record we search in vain for even one woman who was ever set apart or licensed to preach by either Christ or the apostles. And while we search in vain, the same is true of those who advocate a female ministry. At least if they have ever found

one such, they have failed to furnish the name of the woman, the time and the place and the person by whom it was done. But, we are told "the Bible doesn't prohibit women from preaching". Many things are not specifically prohibited that are specifically wrong. The scripture prohibits everything it doesn't approve, and a female ministry is not approved by scripture so far as any one so far, has been able to point out. If its advocates could point out just one specific case in all the New Testament that would settle it so far as we are concerned. Until that is done we must believe Christ nor the apostles ever licensed woman to preach.

Now, brethren, let us reason a little.

Didn't Jesus and the apostles know best about this matter? Weren't there women in their day capable as men then, or as women now? Wouldn't Martha's sister Mary have been good material, spiritual as she was? Wouldn't Mary Magdalene have been capable knowing as she did how Christ could save the vilest of sinners? Why did not Jesus license some of the many women who followed him daily and ministered to him? Since neither Christ nor the apostles ever licensed a woman to preach, we would hardly ex-

pect them to authorize us to do so, would we? Anyhow that is just what they didn't do.

Jesus chose and ordained twelve men. Not a woman among them. He chose seventy men, not a woman in the number. The apostles chose Matthias to take Judas' place. They told the Jerusalem church to "look out seven men" not a woman in the bunch, and besides these, a number of other men were set apart to the ministry by the apostles, but not a single woman so far as is known.

It occurs to us, old sister Phoebe, Priscilla, Timothy's mother Eunice, or his grandmother Lowis, would have been suitable material well qualified, if it had been the Lord's plan to have women preachers, but somehow they nor any other woman was selected and set apart to the ministry, so far as known.

Now brethren, in view of these facts, and the further fact of woman's lack of adaptability for such calling, owing to her God-given duties as home builders, and as mothers of the race, why should women aspire to the ministry, or why should men want to set them apart to the ministry, unless moved by some pecuniary interest to do so? Haven't we men enough to

supply the needs?

When Conference granted liberty to license women to preach, not a single text from the Book was cited as authority for so doing. Why? If there is such a text, didn't Conference have men able to find it? Must not the 1922 Conference have been influenced by something other than the gospel? Easy to see, isn't it?

THANKSGIVING

S. F. Schildt

First, we are commanded many times in the Bible to give thanks and be thankful for all things. We ought to be thankful to our Heavenly Father for living under a government which has set apart a special day for general thanksgiving, and in a land where we can congregate together and worship God according to the dictates of our own conscience under our own vine and fig tree as it were unhindered and unmolested.

For example we wish to cite you to 1st Chron. 29:10-22, where David made a solemn address to God upon occasion of the noble subscriptions of the princess towards the building of the temple (2:10): Wherefore David blessed the Lord, not only alone in his closet, but before all the con-

gregation. He adored God, and ascribed glory to him as the God of Israel, blessed forever and ever. Our Lord's prayer ends with a doxology much like this which David here began with (v. 11): He (God) is the fountain and center of everything that is bright and blessed. All that we can, in our most exalted praises, attribute to him he has an unquestionable title to. His is the greatness, his greatness is immense; all others are nothing in comparison with him. His is the power, and it is almighty and irresistible; and all the power of all the creatures is derived from him and depends upon him. His is the glory; all the glory we can give him with our hearts, lips and lives, comes infinitely short of what is due him. His is the victory; for he is able to conquer and subdue all things to himself. His is the majesty, real and personal; with him is terrible majesty. His sovereign dominion, as rightful owner and possessor of all. "All that is in the heaven, and in the earth, is thine", and at thy disposal, by the undisputable right of creation, and as supreme ruler and commander of all. Thine is the kingdom and all kings are thy subjects. All that are rich and honorable among the children of men have their riches and honors from God.

This acknowledgment David would have the princes take notice of and join in, that they might not think they had merited anything of God by their generosity; for what they had returned to God, (as many of us today) was but a small part of what they had received of him.

David acknowledges with thankfulness the grace of God enabling them to contribute so cheerfully towards the building of the temple (v. 13, 14). Note: The more we do for God the more we are indebted to him for the honor of being employed in his service, and for grace enabling us, in any measure, to serve him. It is a great instance of the power of God's grace in us to be able to the work of God willingly. Just a few words about their feasting: They feasted and rejoiced before God, (v. 22). In token of their joy in God, and communion with him, they feasted upon their peace-offerings in a religious manner before the Lord. What had been offered to God they feasted upon, by which was intimated to them that they should be never the poorer for their late liberal contributions to the service of the temple; they themselves should feast upon the comfort of it; not the feasting that folks engage in today to the gratification of their own flesh-

ly lusts and desires, for I am persuaded that the present Thanksgiving-day has become a day of national feasting and pleasure seeking and revelry, rather than a day of thanksgiving to the Lord who has done so much for us all.

—Taneytown, Md.

TOO MANY SECTS

Rather hard things are said of the members of some churches who are not willing to abandon the bodies with which they united in years past, and connect themselves with some other church—any other church—the desire being to decrease the number of denominations. And some of these hard things have been said of the members of the country churches. We incline to believe that at least some of these things would not have been said if the writers could have gotten the viewpoint of the members themselves who refused to break old ties and form new ones when so near the end of the journey through this world.

We are quite ready to agree that there are too many denominations in the world; and we agree also that something ought to be done to decrease the number of them. But we do not agree with the proposed method, for we do not see that such union would get the people any closer to their Savior.

Any change that will bring us closer to him is to be commended; any other change is of no account, serves no really Christian purpose.

It does look absurd for a small community to try to support half a dozen or more churches, none of which differ greatly when it comes down to the real test, which is their obedience in doctrine and practice to the Word. But even so the critic has no right to tell them what they shall do, what they shall believe, for he is doing nothing more than give them the opinion of a man. If he were to turn to the Word of God and show them why they should do one thing, believe one thing, practice one thing, rather than another, then, and only then, would he have a right to give advice. Our advice when it is about the things of this world can be taken with profit oftentimes, for man has no fixed rule as to what should be done or left undone under given circumstances.

But when it comes to giving advice with reference to actions for the other world, there is only one standard, only one rule that is infallible; and we are foolish indeed if we do not use this rule and dispense with all others. There has been only One Man who came down from heaven to reveal the will of

our Father to us; and he is the only one who has any authority to speak concerning the rules by which we must be saved, if we are to be saved at all.

What would we think of a man who would shut himself up in the dark and refuse to use any light but a tallow candle, when he might have the wonderful sunlight? We should doubt his sanity. And yet is he really any more to be wondered at than the man who refuses to walk in the light of the Sun of Righteousness? We believe that the man with the candle would stand a better chance of reaching his destination than would the man who refuses to take the Lord Jesus Christ as his guide in spiritual matters. He is the Light of the world, he is the way, he is the truth, he is the life, his is the only name under heaven given among men whereby we must be saved. Why do we say unto him, "Lord, Lord," and do not the things which he commands?

There are too many denominations; but as we see it there is only one right way to decrease the number of them. In the early days of the church the disciples were of one heart and one soul; they believed alike: they believed the Master meant just what he said, and all he said, when he gave a

commandment. But they did not remain thus very long. In the New Testament itself we have some mentioned who at that early day had departed from the faith. Somehow it does not take a man long to get into the way of thinking of himself and his opinions more highly than he ought to think.

And as to the way which appears to us to be the only right one in which to decrease the number of denominations. It is simple, plain, and it would be practicable if man were not so self-willed. It is just for men to come together and take the Word of God at just what it says; do away with their hair-splitting, their human opinions, their nonessentials. How can a man get up in a pulpit dedicated to the Lord and say that one command of God is essential and another is non-essential?

But men will not take this way to unite. The tendency is for the number of sects to increase rather than decrease, for quite frequently someone arises and proclaims himself to be some great one, and he soon has followers, and these split off and become a separate body. Many of such bodies cease to be soon after the death of their leader; but in the meantime other men have arisen and led other too trusting men and wo-

men away from the truth. So it has been through the ages; and without doubt so it will be until the end. We can do very little to change this condition, and we waste time trying.

There is just one thing for us to do, and that is first of all to live faithful. Our example counts for more than our words, but both are needed. Our lives may be the means of leading some closer to Jesus: they surely will be if they are lived aright.

And yet it is not always just one man that goes astray; sometimes the whole body of the church loses its first love and departs from the faith. It is not to be expected that under such circumstances the faithful will consent to stay with the body and depart from the truth. There have not been lacking examples where men refused to sanction the errors, the sins, of the body. At the time anathemas were hurled at them, but later ages rose up to call them great men. Even in these our days hard things are said of those who dare to differ from the leaders of a denomination. Anathemas are not so common as they used to be, but pressure is brought to bear to make a man go contrary to the dictates of a conscience which he has done his best to enlighten through read-

ing and studying the Word.

As it seems to us, the day of divisions is not yet past. God help us that if a division ever does come we may be on the side where he would have us be.

THE PRAYER VEILING

By Reuben Shroyer

"But I would have you know that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God. Every man praying or prophesying having his head covered dishonoreth his head. But every woman praying or prophesying with her head unveiled dishonoreth her head for it is one and the same thing as if she were shaven. For if the woman is not veiled let her also be shorn, but if it is a shame to a woman to be shorn or shaven let her be veiled for a man indeed ought not to have his head veiled for as much as he is the image and glory of God. But the woman is the glory of the man. For the man is not of the woman but the woman of the man. For neither was the man created for the woman, but the woman for the man. For this cause ought the woman to have a sign of AUTHORITY on her head because of the Angels." (1 Cor.

11:3-11.) (American revised version).

I like this version, on this teaching. Notice when reference is made to the NATURAL covering or hair it is called "covering", but when reference is made to the artificial, is called a "veiling". Notice when woman engages in religious work the teaching is that she be veiled. Reason, because if she is not veiled she dishonoreth her head, man, Paul declares. If she is not VEILED let her also be shorn or shaven. "But if it is a shame for woman to be shorn or shaven, let her be veiled." Woman lost her head (Christ) in the transgression; man became her head. That was part of woman's curse, man shall rule over her, be her head. (Gen. 3:16). Man for centuries has domineered over woman. Wouldn't allow her the privileges he enjoyed. Long before Christ's advent into the world, this was the way man treated woman. Even today such is the case in heathen lands: That sort of thing handed down from one generation to another. In India, if a woman becomes a widow she is often times put in exile. In China, a girl baby wasn't considered of much value.

When Jesus came into the world he changed woman's condition. He declared there

shall neither be male nor female but all one in Christ Jesus. Woman is raised to the same position man occupies; has the same right to work out her salvation that man has. Jesus gives her that **AUTHORITY**. She now is taught to have a **SIGN of AUTHORITY** on her head.

With this covering or sign of authority on her head she signifies that she has accepted Christ, and thus regained all she lost in her first sin. Christ is the head of all creation, therefore the head of the woman. But she lost HIM as her head by her sin, and God said now man shall be her head. (Gen. 3:16) Man is taught not to evil his head. Why? Because he didn't **LOSE HIS** Head. Woman did.

What is the prayer veiling? Well, it is not a protection for the head. It is not intended to serve that purpose as shown it is a **SIGN of AUTHORITY**. A **Special Covering** for a special purpose.

I have met persons who teach that the hair is the veiling, in fact, a majority of present day teachers, so teach. However, all commentators of note declare it is an **ARTIFICIAL** garment for special use. It's a rule, in fact, a universal law, if two things are identical you can insert either and it will make sense. Let's

try that. "But every woman praying or prophesying with her head uncovered (that is having no hair on her head) dishonoreth her head". (verse 5.) "For if a woman is not covered (that is if she has no hair on her head) let her also be shorn." How does that work? "For if it is a shame for woman to be shorn or shaven, let her be covered." That is, let her put hair on her head. Why, is it possible? Paul would be required by the power of inspiration to tell woman to put hair on their heads when they already had hair on their heads.

Then some folks say it means that woman shall have long hair. Man the opposite. Why sinful women have long hair as well as Christians, where the distinction? The Brethren's teaching on this question has been sound in time past, and required the prayer veiling worn by our sisters. Conditions however, at present are such that the indications are it will be only a question of time until it will be laid aside. The hat and prayer veiling won't long go together. I have seen how fashion crowds out the covering. Many sisters come to church with fashionable hats on, lay off the hat and put on a small covering, just a small part of the head covered.

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Strange indeed is the sight! Often such sisters have their hair bobbed, the latest thing the devil contrived. I declare, as mild as it can be made, it is mighty inconsistent. It does look as though such were trying to serve two masters which can't be done. I know some leaders tell sisters, "If you lay your hat aside during services and put the veiling on, that will right matters." I know fashion will crowd the prayer veiling out. I know of sisters and such as are pushed to the front in our Sunday-school institutes as teachers, sit in services with their up-to-date hat on, the veiling is laid aside.

When the Progressive Brethren withdrew from the church they believed in the prayer veiling and taught it.

Fashion, however, caused it to be laid aside and it is gone with them. Their leaders don't teach it, but declare it's not necessary. So it will be with the Church of the Brethren; we are moving that way mighty rapid. We have leaders among us that say there is nothing in it. Seeing these conditions crowding on us it behoves every loyal brother and sister to get busy and take every opportunity to teach the doctrine so plainly set forth in God's word. In these days of looseness we need faithful shepherding. The Lord will reward faithful service.

—Greentown, Ohio.

"WHAT A PICTURE REVEALS"

D. F. Lepley

Dear Brethren:

Have you seen the latest picture?

I do not know that it has been just fully developed yet, but there is a glimpse of it on exhibition at least, and it promises to be a very interesting picture when it is fully developed.

The negative has been a long time in the making—what the photographers call a "long time exposure", but it is inevitable, that sooner or later the developing acid must

be applied and that which was long hidden from sight, must be clearly revealed.

I would to God that the things that this picture reveals had never had cause to exist, because the recent investigations (development) reveal a social and spiritual condition, not only in our own land, but in every other so-called "Christian nation", that is not only distressing and alarming, but that proves to me; that the "worldly churches", as the mass of the people of Europe and America see them today, have utterly failed—that they have become a stench to the masses of sinners and that they have brought reproach upon the name of our God.

It proves to me that what we need today is—not more churches, not more so-called church members, not more church machinery, but more new creatures in the church of Jesus Christ, which can never fail.

When, for many years, the masses of the people have seen nothing in the "churches", but cold, dead formalities, hypocrisy, pride, deceit, bigotry, hatred, strife and often oppression, in and among the unconverted churches and her members—when they see church members, and professing Christians desecrate the Sabbath

day, lead dissolute lives, lie by word and deed, taking advantage of their neighbor in "smart deals" and driving sharp bargains, in loving their brethren so ardently (?) that they "pass by on the other side" with their eyes turned the other way, in "profiteering" on not the "saints" only, but on the sinner also,—

When they see, that the sermons that they live on week days belie the sermons that they preach on Sunday's and after being in "bondage to the church" for generations, they see the utterly selfish nature and lives of the members of the one body in all the world, which above all others is claimed to be built upon the foundation of love—true unselfish love to God and man,—

After the great untaught and unconverted masses of sinners have seen all these things for years and years, after they have felt the pressure of dishonest and Godless men who stand high in the councils of the churches—when they see the utterly vain and carnal lives of the women in high society among the "pillars" of the "churches", then can you wonder that they want to "forget that there is a God"—that they lose faith in all that is good and that they "want to become atheists and destroy

every vestage of the so-called civilization of today”?

Can you wonder that these untaught multitudes when they estimate our God by the lives of his professors, exclaim “We want to be without God and without religion, without society and without government”?

Oh! God, whom wilt thou hold responsible for the souls of these people?

— Connelsville, Pa.

A PROSPECTIVE COLONY

Eld. C. O. Bogart, of Oronoque, Kans., is interested in locating a colony of Brethren in S. E. Missouri. Write him for information if interested in such project. We shall be glad to have you locate amongst us.

COME OUT FROM AMONG THEM

R. G. Gish

I have been wondering since I have been reading to Monitor, and pretty well know the sentiment it expresses. if the above scripture is not grossly overlooked, for certainly if the scripture is inspired (and we dare not say that it is not). Then one command is just as binding as another, and if we isolate one command knowingly, we are just as guilty as if we violate another. Then how

can we go hand in hand with those that willfully deny their Lord by neglecting to obey his word, and introduce pride, fashion and worldlyism into his church, and yet be excused? If my brothers kills a man, and I try to shield him when I know he is guilty, am I not as guilty as he is? Then, he who professes faith in Jesus, and his word, the same as I did and take the same obligations as I took to get into the church, and professes to believe in her principles, then turns around and fights these principles and introduces spurious doctrines and denies by his actions as well as his word, that he does not believe in that doctrine nor the church that practices those things what must I conclude? And does not my text apply to such a one? If not, then where does it apply? For says the word, he that is a friend to the world, is the enemy of God. Then how can we have fellowship with such a one, and still hope to be a child of God?

My brethren, the Book warns us by saying, “Come out from among them and be ye separate.” For that one that made such a profession and then turns to fight what he professed to believe, was either a hypocrite or a wilful liar (or both) and the Book plainly says, that neither shall ever

enter the kingdom of Heaven, and it says too, if the blind lead the blind, both shall fall into the ditch. Are we not taking desperate chances by being led by those blind leaders? Eternity is before us and as the tree falls, so must it lie and if he continue to sanction the leadership of those that are following after worldliness, pride and popularity, I am afraid that we will be with those that will call for the rocks and mountains to fall upon them to hide them from his face, and from his wrath.

Come out from among them, is the Lord's command. Will we heed it or will we drift along hoping against hope that there will be something come to change those that are drifting worldward, until our Lord shall come and find us with our lamps gone out and no oil, in our vessels?

The more I read of the wickedness, extant, under the guise of religion the more concern I feel, and are persuaded that worldliness in the church is increasing to an alarming extent and the principles the church once held sacred are becoming to be obsolete. Then what must we do to be safe? Jesus answers, "Come out from among them and be ye separate." I am no advocate of separation as long as there is any hope of reconciliation, but when the

last ray of hope is gone and the devil has taken possession, then I think it is high time to act, and that time is well nigh come, just now, and the signs of his coming is becoming more and more evident and the prophecies are being speedily fulfilled. May the Lord give us wisdom to judge righteously, is my prayer.

—La Porte, Texas.

THE MAIN THING

By Leander Smith

We are giving too much time and attention to evolution. Evolution will not hurt religion or its progress any more than the great agnostic period represented by Bob Ingersoll hurt. Serious opposition rarely hurts a religious cause—it generally adds fuel to the flame. Passiveness and idle acceptance of religion is more damaging than opposition.

What we need most is to preserve the spiritual life of our churches. We need more writing and teaching along this line. If we succeed in preserving the spiritual life of our churches we will have but little trouble with the evolutionists. It has become trite to say that unless the moral standard of our nation is raised the nation is doomed. We may well add that the only way to save the moral standard of the

nation is for our churches and our Christian people to set a different standard for their lives from that on which the world outside the church lives. The Christian will not live a spiritual life if he lives all the time in an atmosphere of worldly amusements and pursuits. There are those who say that the cure for worldliness in the church is to make the atmosphere of the church spiritual. But this is an impossibility if large numbers of our churches are surfeited with worldliness. The only way to create a spiritual atmosphere is first to eradicate sin. The line of separation between the church and the world ought to be made clearer and plainer. It ought to be made clear that those who love the world and the pleasures of the world more than they love Jesus Christ and his service should live out in the world and not impede the cause of Jesus Christ by worldly, godless living in the church. Certainly those who feed on worldly pleasures should be kept out of places of responsibility in our churches. The church that stands against worldliness and for clean Christian living will be the church of power. And though it may not be counted broad and liberal in the fickle minds of some people, yet it will have the respect of a lost world and will,

when troubles come and sin oppresses, be the haven of refuge for sin-weary souls.

I raise the question, how are we to rid our churches of worldliness? Every observer knows that practically all our churches are growing more and more worldly. Not long since I heard a great minister in one of our city churches denounce the common sins of the lay in which so many church members engaged. He denounced them in no uncertain sound. While he was delivering the great message, one of the leading ladies of the church who was sitting close to me was heard to say, "Rave on, brother, it will do you no good." Worldliness goes straight ahead wrecking the spiritual life of the church and the poor minister is powerless. His church will not enforce discipline. And this condition exists to some extent in all our churches.

I have three things to suggest as a remedy for this condition, I know that they will work, for they are Scriptural.

First, we should be more careful in receiving members. It is quality and not quantity that we need. We cannot have too many of the right kind, but ten who really know the Lord will accomplish a great deal more than that same ten could accomplish with ten others as

members who know not God in the pardon of their sins. We need a John the Baptist to say, "Bring forth fruits meet for repentance."

Second—We need a board of deacons and officials who will hold up the ministers hands. So long as we place men on the official staff of the churches who are worldly in their living and disloyal to the church we need not expect spirituality in the membership to increase. God save the churches from worldly-minded deacons and officials.

Third—We need ministers who are loyal and fearless, who will stand for the principles of Christ and the church, who will insist and demand that the church exercise Scriptural discipline. Ministers who love the Lord more than they love their jobs and the salary they draw, ministers who have real backbone, such ministers will go a long way toward eliminating worldliness from our churches.

I think that it is time for our ministers and especially our elders to look after the flock over which the Holy Ghost has made them overseers, for we all realize that greivous wolves are entering into many of the churches and destroying the flock.

When our churches heed the

voice of the Apostle Paul and withdraw from those who walk disorderly, then and not until then will we preserve the spiritual life of our churches. May God help all our ministers and elders to be true to the trust he has left us.

—P. O. Box 1341,

Myrtle Point, Oregon.

TRouble MAKERS

Glenn Cripe.

The charge has been made against certain members that were trying to preserve the faith, that they were trouble makers. In one way they; they are troubling the devil and some of his servants a great deal. They are troubling those who are led by him and those who have been deceived by him. We sincerely hope that they will continue to bother the devil in any form that he may assume, whether in the church as pastors, college professors, or any other form, or whether they be out of the church, and whether they be in high or in low places.

It has been said of certain persons that are connected with this paper that they are trouble makers. Now there are two views on that subject. (1 Kings 18:17-18) "And it came to pass, when Ahab saw Elijah,

that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy fathers house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." Those that accuse The Bible Monitor of causing trouble had better look at themselves, they may be as Ahab was in the above scripture, it is possible that they have brought trouble into the Church of the Brethren by their departure from the faith that was once delivered to the saints and that was held sacred by our fathers. If the fathers of the church would come back to us they would want to know how the trouble makers got such a hold on the church and perverted it as it is in certain places, and the modern leaders would want to know who those old trouble makers were. I think that the real cause of the trouble in the church can be laid not to the faithful old brethren but to those who as Jude says walk after their own lusts, and have men's persons in admiration: If these last mentioned had not crept into the church there

would be unity of practice and of belief in all the doctrines and not the wide variation that there is at present.

There are some congregations that would not let even Paul or the apostles tell them of their sinful condition without calling them trouble makers, indeed they have told these congregations if they would only take the time to read their writings. How can a faithful brother live in such a congregation without being a trouble maker, indeed they would not be faithful to the vow they made when they were baptized if they did not renounce and warn of the sin they found at certain places. We realize that no man is perfect, but there are some things that we are to have nothing to do with.

To the Scribes and Pharisees Christ was a great trouble maker, and if it would not have been for Christ, you and I would have no promise of eternal life, yet he was a trouble maker to the religious leaders of his day. We are to follow his teachings and if doing so makes us trouble makers in the sight of the devil and his followers, then the more there are in the church the better for the

church. It is only in the sight of God that we do not want to be of that class.

As for us we shall endeavor to be faithful and follow in the steps of the faithful all the days of our life, and though we be called trouble makers and all the rest of the things the devil can think of, we shall follow Christ. For the ways of Christ are the ways of eternal

life.

—Goshen, Ind.

Your editor will be from home from Nov. 6 to Nov. 25. We aim to hold council for the Austin, Ark., church, Nov. 7, attend district meeting the 11 and 12, then go to Bussey, Ark., to hold a meeting for some isolated members.

Don't Forget to Read the Bible.

Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

Motto: READ, THINK, ACT

OUR MONTHLY TEXT

Glory to God in the highest, and on earth peace, good will toward men. (Luke 2:14)

While shepherds watched their flocks by night

All seated on the ground,
The angel of the Lord came down,
And glory shone around.

"Fear not," said he, for mighty dread
Had seized their troubled mind,
"Glad tidings of great joy I bring
To you and all mankind.

"To you, in David's town this day,
Is born of David's line
The Savior, who is Christ the Lord,

And this shall be the sign,

"The heavenly Babe ye then shall find,
To human view displayed
All meanly wrapped in swaddling
bonds,

And in a manger laid."

Thus spake the seraph, and forthwith
Appeared a shining throng
Of angels, praising God, who thus
Addressed their joyful song:

"All glory be to God on high,
And on the earth be peace;
Good will henceforth from heaven to
men

Begin and never cease."

We, who are watching and
waiting for the second coming

of our Blessed Savior to live and reign with his saints a thousand years (Rev. 20:4-6), look forward with joyous anticipation to that time, when he, as the Prince of Peace (Isa. 9:6), shall reign over the whole earth (Psa. 72:9, 8; Dan. 2:44; 4:3, 34; 6:26; 7:14, 27; Rev. 11:15; 17:14; 19:16). Then there will be no more wars nor rumors of wars; "nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2:4; Mic. 4:3)

"Let thy kingdom, blessed Savior,
Come and bid our jarrings cease;
Come, O come, and reign forever,
God of love, and Prince of Peace."

"Oh, the happy day that shall gild the
hills,
When the Lord shall come to earth
again;
Oh, the happy hearts that shall wel-
come him,
When the comes once more to
reign."

DAILY READINGS

DECEMBER

1. Tue.—Luke 5
2. Wed.—Luke 6
3. Thu.—Luke 7:1-35
4. Fri.—Luke 7:36-8:21.
5. Sat.—Luke 8:22-56
6. Sun.—Acts 27; Psa. 107:-

23-32

7. Mon.—Luke 9:1-50
8. Tue.—Luke 9:51-10:42
9. Wed.—Luke 11:1-44
10. Thu.—Luke 11:45-12:30
11. Fri.—Luke 12:31-59
12. Sat.—Luke 13
13. Sun.—Acts 27; Rom. 12:-
1-8
14. Mon.—Luke 14
15. Tue.—Luke 15
16. Wed.—Luke 16
17. Thu.—Luke 17
18. Fri.—Luke 18
19. Sat.—Luke 19
20. Sun.—2 Tim. 3:10, 11;
4:6-18; Rev. 21:1-7
21. Mon.—Luke 20
22. Tue.—Luke 21
23. Wed.—Luke 22:1-38
24. Thu.—Luke 22:39-23:12
25. Fri.—Luke 23:13-56
26. Sat.—Luke 24
27. Sun.—Rom. 8:28-39; Psa.
91
28. Mon.—John 1
29. Tue.—John 2, 3
30. Wed.—John 4
31. Thu.—John 5.

Luke.

"Luke was probably of Gen-
tile extraction, a native of An-
tioch, and a faithful colleague
of Paul. His superior education
is proved by the literary excel-
lence of his writings (viz. the

Gospel and the Acts of the Apostles, which are but two volumes of one work). His preface in pure Greek, betokens a careful study of documentary and other evidence. He speaks of attempts made by many others to write a Life of Christ. Through it is the same Gospel, it is narrated with peculiar independence, containing additional matter, greater accuracy in preserving the chronological order of events, and in complying with the requirements of history * * * and only when he had 'perfect understanding of all things from the very first' ventured to compile a 'Life of Christ' as a perfect man, restoring human nature, and offering Himself a sacrifice for all mankind. To him we are indebted for the history of the birth and childhood of Jesus and the Baptist, for the liturgical hymns, and the scene in the synagogue at Nazareth (ch. 6 * * *)—Holman Bible Helps.

"Luke's Gospel is usually characterized as historical. Jesus is here presented as the Son of Man. Consistent with this idea, his genealogy is traced to Adam, the father of the race. Jesus, though the Son of God, was also human ;and, as a human being, he had a human history. This history Luke gives in a systematic order."—

C. E. Arnold in Normal Lesson Helps.

Read with System. If you have not already done so, you are invited to join us in reading the Bible through in three years. Ask others to join. Send names for enrollment. See "Announcement" in the Monitor for August 15, or write to me at Cerro Gordo, Ill.

Correctors.—In the Monitor for October 15, page 17, after the line

"Thou eternal art, and great"

read—

"Heaven and earth thou didst create."

On page 18 the Daily Readings for the 20th and 21st should read thus:

20. Fri.—Mark 14:1-31.

21. Sat.—Mark 14:32-72.

Perpetual Peace.—Just as I was finishing the B. R. C. manuscript for this issue of the Monitor, the Sunday School Times for October 31st was received with an editorial under the above heading. Following are quotations especially appropriate to Our Monthly Text and present day conditions. Referring to the recent Security Conference at Locarno, Switzerland, the editor says:

"Let us rejoice in this new compact of peace between two such long-time enemies as France and Germany; and let us ask God to enable all true Christians to use the opportunity for the most intense evangelism in Europe that that continent has seen in centuries. At the same time, God would have us view this great event in the light of his Word. He has declared that men who are at war with God cannot make lasting peace with one another * * * Only the Prince of Peace by his personal return, can bring perpetual peace to this war-racked earth; and we are not to be led into a false hope by men's covenants, 'For when they shall say, Peace and safety, then sudden destruction cometh upon them * * *'"

PSALM 34

Verses 1-16

I will bless Jehovah at all times:

His praise shall continually be in my mouth.

My soul shall make her boast in Jehovah:

The meek shall here thereof, and be glad.

Oh magnify Jehovah with me, And let us exalt his name together.

I sought Jehovah, and he answered me, And delivered me from all my fears.

They looked unto him, and were radiant; And their faces shall never be confounded.

This poor man cried, and Jehovah heard him, And saved him out of all his troubles.

The angel of Jehovah encampeth round about them that fear him, And delivereth them.

Oh taste and see that Jehovah

is good:

Blessed is the man that taketh refuge in him.

Oh fear Jehovah, ye his saints; For there is no want to them that fear him.

The young lions do lack, and suffer hunger;

But they that seek Jehovah shall not want any good thing

Come, ye children, hearken unto me:

I will teach you the fear of Jehovah.

What man is he that desireth life,

And loveth many days, that he may see good?

Keep thy tongue from evil, And thy lips from speaking guile.

Depart from evil, and do good; Seek peace, and pursue it.

The eyes of Jehovah are toward the righteous,

And his ears are open unto their cry.

The face of Jehovah is against them that do evil,

To cut off the remembrance of them from the earth.

BIBLE MONITOR

VOL. III.

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NO. 23.

"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and Scriptural in practice.

OUR WATCH WORD—Go into all the world and preach the gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

LET US REASON TOGETHER IV

Continuing our line of reasoning, we are now thinking of the loss of certain customs peculiar to the church of the past, which at once became and were a bond of unity in practice, as well as of tokens of love and obedience.

The Christian greeting of the past, so expressive of unity of spirit and of brotherly love is fast disappearing and with it is going fraternal affection so prevalent, and so much in evidence amongst us, in days gone by. The now common wave of the hand accompanied with the now familiar, "hello", or "hello there?" has so completely taken the place of the hearty hand shake accompanied by the Christian greeting of the holy kiss in the past, that it may truly be said of us on this point. "What do ye more than others?" and most certainly evidences a lack of brotherly affection amongst us. And in keeping with this, it is now common to use the

cold and formal Mr., Mrs. or Dr. so and so, when referring to our brothers and sisters in Christ. All of which is in keeping with this loss of spiritual affection, and the Bible injunction to "greet one another with a kiss of charity (love) is fast becoming a lost practice amongst us.

Now let us reason a little here. Does our present standing in this matter evidence a greater or lesser degree of spirituality amongst us? Do we by the waive of the hand and the "hello" manifest the same degree of love and spirituality that was manifest in our former custom and practice?

Does anybody know of a case of contracting disease from obeying the Bible in observing the holy kiss? When Jesus tells us to do a thing, don't you think he will take care of contagion if there be any? And don't you think brethren should obey the laws of sanitation and decency so as not to be offensive to their brethren in extending the

Christian salutation?

When Jesus instituted the Communion he took the cup (not cups) and gave thanks, and gave it to the disciples saying "drink ye all of it" that is, each of you drink from this cup. And it is always, when spoken of in the Bible, referred to as "this cup" or "the cup," (not cups), which indicates only one cup for a class or company of communicants. This has been the custom of the church until in recent years, some have become very sensitive and wary of contagion in the cup, and so have set up the practice of using the individual communion cup, as if the Lord were ignorant of the laws of sanitation and health.

Reasoning on this point, we may ask, did not Jesus know all about the danger of microbes and germs? May this not be the reason he said "If they drink any deadly thing it shall not hurt them?" He did not say, they **shall** drink poison and not be hurt, but "if" they do. So, if in obedience to his commands we subject ourselves to danger he will take care of that. Don't you think so? Don't you think in all such cases, the better way is to "trust and obey"? And don't you think a broth-

er should observe the laws of sanitation and decency in partaking of the cup so as not to subject others to contamination and filth from his nose and mustache? And don't you think this holds good also in extending the Christian salutation?

Then how about a brother sitting down to the Lord's table, with his mouth and breath befouled with tobacco or excretions from his nose or offering to salute a brother not so contaminated and befouled?

If "decency is next to godliness" we do well in these things to observe it. Don't you think so?

Again we are taught to "pray without ceasing". "In everything give thanks", to "pray everywhere", "in everything by prayer and supplication let your requests be known to God", and Jesus says "when ye pray, say our Father which art in heaven, etc.", giving us a beautiful and a most comprehensive form of prayer.

Repeating this prayer, if from the heart, is not "vain repetition," but obedience; for he said, "when ye pray, say Our Father, etc.".

The church for more than two centuries followed the command of her Lord and

used this prayer as a part of every season of worship. That it may have been sometimes abused by being too often used in one season of worship, is no excuse for discarding it altogether as is now the case by some. We are not so likely to over do a thing God has commanded by doing too much, as we are of doing too little by doing nothing.

Now, we are not saying this prayer should be appended to every prayer in every season of worship, but in every season of worship it should be used, some time, some where, either at the beginning or at the closing, of the worship.

Now a little reasoning. Does the absence of this beautiful prayer, or the neglect of its use indicate a greater degree of loyalty and obedience to Christ than was manifest by our fathers of the past who made it a part of every service?

And even today, are they who still use it or those who eliminate it more loyal to Christ and more spiritual in their worship? And does the standing or kneeling posture in prayer express more of the spirit of humility? And does not kneeling teach and ex-

emplify more of the spirit of reverence?

What think ye?

DOING GREAT THINGS.

When in the New Testament mention is made of those who shall be given a place at the right hand of the Father in the world to come, the characters of the happy are given rather than the names or positions they occupied on earth. Also we are told the character of those who are told to depart because they are not known of the Father. This goes to show that it is character which counts in the other world, rather than birth or wealth or learning.

A number of years ago one of our great financiers was called before a committee of senators to give some evidence. One of the questions asked him was, "What is the most important asset in doing business?" or words to that effect. And the investigators were surprised to have him say, "Character".

Sometimes it seems that there is a tendency for many to seek to do something which will attract the attention of others to themselves and make them famous. If we have such people now it is unfortunate

for them. When we seek for the applause of men we sometimes get it; but on the other hand we lose something that is of vastly greater importance. Greatness cannot be bestowed by another: if one is not great at heart, no title or honor given by man can make him great. What sacrifices are made in order that some man whom accident has placed upon a throne may bestow a so-called title. And how many of those who received titles were any the better for them? True, they had a certain place in society; but in the eyes of God, what is the so-called high society worth? We have no quarrel with it and we want none of it, for there is something so much better to strive for in this world; something which gives us joy and peace here and a home among the blessed on the other shore. No title given by man can accomplish either of the above desirable results.

When young we dream of what great things we should like to do later in life. And when we grow old we see that most of the time so spent was wasted. We learn, or at least should learn, that our duties are in the present, that a little good done each day as we have opportunity is worth many of the great things we

imagine ourselves doing later in life. We have the lessons of the past to guide us; and we have only the present in which to act. What we shall be later in life depends on what we are now. Day by day in our youth we plant the seeds that make us the men and women we are later on. And the seeds are not great deeds.

And sometimes people imagine they are doing great and important things when such is not the case at all. The Master spoke of some of that kind. They were of the opinion that they had done great works, had even cast out devils in the name of Christ; but they were mistaken: their work was of no value at all; it had not made them acquainted with Jesus Christ. And so they were told to depart from him, for he never knew them. They had dreamed of doing great things, and thought they had done them. Perhaps they had, as man judges. But they had failed to gain the one thing that makes life a success.

We wonder which class was the more numerous, the one referred to above or the one mentioned afterwards, which won their Master's approval and great reward just by do-

ing the little things to help others as they went along. They might have been so busy doing these little things which are often overlooked that they had no time or opportunity to dream of the great things they would do afterwards. We have no doubt as to which class we should prefer to stand with when the final scenes are enacted. Why, then, do we hesitate to take our stand with them at the first opportunity?

Doing the things that men call great will not save us. What is our main purpose in life? We do not like to take the answer which the average life gives. Surely deep down in our hearts we know there is something of much greater value for us to seek than wealth or honors or titles or social position. To get back to the main thing in life is our duty; and that does not consist of putting things on the outside of ourselves, but in developing a godly character. The other things do not matter: they pass away, for they are only of the world and the lust thereof.

The truly great have hungered and thirsted after righteousness; they have been peacemakers; they have been pure in heart; they have been merciful. They have dealt justly and walked humbly before the

Lord their God. The world does not call men and women great for having these characteristics, but God does; and his judgment is worth more than the judgment of man. Let us not forget that true greatness must come from within, cannot be plastered on the outside.

APPRECIATIVE

We enjoy reading the Monitor and wish it success. We are glad there are some that still hold to the good old religion of our father.

I do not want to miss a number. It is fine. I like it so much. It sounds good. It is founded on the rock of ages.

I do not want to be without it. It must grow in favor it seems to me with the best.

Some one was so kind as to send me several copies of the "Bible Monitor". I am so well pleased with the sentiment of the paper that I would like to have it one year any way. I understand you represent the true faith of the Dunkard church as our fathers taught and practiced.

I have had the "Monitor" for only one year, but I have

enjoyed it, and I am surprised to know there are so many people thru the different states, as I find in reading this paper, who really want to keep close to the Savior's teaching. May the Lord bless your work.

I couldn't get along without the "Monitor". I look forward to its coming with pleasure, and when it comes I read it thru, and many of the articles twice.

I want to thank you for your splendid editorials and would like to thank all those who write such splendid and wholesome articles. I think the Monitor is getting better.

I like the paper, not only for the information it brings me, but because of the people I see back of it, who have an "humble and a contrite spirit." I value an inch of that more than a mile of "up the snuff write-ups" by anybody. Long live that humble spirit full of faith and patience in this time of need.

I am very much interested in these papers and could not afford to miss one if they cost \$5.00 each. So please send back number. I am a very busy man but when the Monitor arrives I can always find time to read every word. I never found an-

other religious paper that had so much good Spiritual food. Long live the Monitor and may its pages ever be filled with pure wholesome Spiritual food is my earnest prayer.

We are greatly pleased with the "Monitor",—we are not so old either—we believe the teachings that the church has stood for. We live them as close as we know how, and teach them as much as we can. I do hope if the Church of the Brethren can not be brought back to those teachings, there will be a church where the gospel teachings can be taught and practiced.

:---:

Many more such appreciative notes are upon our desk, but lest we be tedious, let these suffice for the present.

Such words of encouragement are most helpful and are fully appreciated. Then, too, they shed a ray of hope to our grief-stricken brothers and sisters who so deeply deplore the sad conditions so prevalent amongst us.

Tho he tarry long, the good Lord surely will hear the cry of his faithful children and his ears will be open to their prayers.

To all the faithful we say, stand firm, and "have no fel-

lowship with the unfruitful works of darkness." If you cannot fellowship the worldliness in the church, meet together and in your own simple way hold worship, and when convenient, observe the sacred ordinances in a quiet and unassuming way. Find out where there are loyal members, visit them, correspond with them and thus encourage one another until the Lord shall see fit to open up a better way for us. He surely will.

PSALMS 118:8

A. J. Bashore

"It is better to trust in the Lord than to put confidence in man."

This verse makes a real center around which all truth may and does revolve. It furnishes the reason, (trusting in the Lord) why we have more confidence in the statements of the Bible than in the guesses and fabrications of poor human wisdom, however wise it may think and proclaim itself to be. The above verse is also said to be the middle verse in the Bible. The following verse reads exactly the same, save that the word princes is used instead of man. From this we see that those of high standing, or leaders

are no more to be trusted than other men. David no doubt had experiences along this line, which caused him to make the expression for the benefit of those who live after his time. And well if all will pay heed to it. Psalms 40:4, indicates blessings on the man who trusteth the Lord. Psalms 146:3, another warning not to put trust in humanity. David is not the only personage of the Bible who advocated and urged trust and confidence and obedience in the Lord.

Many are the passages within the sacred volume that refer to the above.

The nearer we live to God, the more sensitive we become to the presence of sinful things around us. It ought to be so, for God hates sinful things,—and we as His children ought to hate them too, and speak against them in the church as well as out. Yet God's children are liable to be overtaken by sin. If so, there is an advocate, — "Jesus Christ." (1 Jno. 2:1)

Would to God that we all had the desire of the poet's words: Brethren Hymnal No. 381.

"O for a heart to love my God!

A heart from sin set free;
A heart that always feels the

blood,
- So freely shed for me."

—328 Mooney Ave.,
Monterey Park, Cal.

THE BONDAGE OF SELF WILL

D. F. Lepley

O, how we, poor, fleshly mortals, do like to have our own way, and then afterwards suffer for it.

How we like to just fill our stomachs with such a "fine, big", Christmas dinner, until they wont hold any more, and then afterwards have to take a lot of such "nasty, bitter medicine" to ease the pain.

How we like to go with our bodies half naked, just to be in style, and to please the flesh for awhile, and then afterwards suffer the pangs of rheumatism and kindred afflictions, or die of consumption, as many do.

O how we do kick, when somebody wants to remove from our reach some of the alluring and enticing playthings that the devil scatters around to get our hands and feet all tangled up—"It wont do at all" — "You are infringing on our personal liberties"—"You are trying to take away my rights, and I

wont stand for it"—"I am a free citizen and have a right to my own say in these matters."

But, we will stand just as tame and quiet as a lamb, (because self and the devil always agree), and let the devil make us believe that we are having "just such a splendid time", while, by working through our selfish, sensual and fleshly desires, he is quietly but surely tying us hand and foot into the slavery of such habits and practices that will enable him to drag us down to hell, unless by God's help we can break the bonds of our self-will and be set free again.

If we could but realize how hard a task-master—what a heartless slave-driver—the self in us is, we would rebel against and conquer him. We would drive him out of our lives, and be free.

Many people say that strict, unyielding obedience to authority higher than their own is bondage — slavery — that they must sacrifice their liberty to obey others.

Would the soldier be free from discipline and punishment if he failed to obey his commander?

Would any man be deprived of his liberty, in jail

or prison, if he had obeyed the laws of the land?

Is it not after all a fact that he, who always obeys a higher, righteous power, relieves himself of every burden of responsibility, and loads it all on the other party?

Is he not after all the freest of all men?

It is true in our worldly affairs and it is true in our spiritual lives.

In all things, "we should obey God rather than man." God is the supreme authority—the only authority that can and will be wholly responsible for his acts and commands.

Perfect obedience to God's way and will means perfect freedom from all his responsibilities to God on the part of every human soul.

But remember, such obedience cannot be feigned. It cannot be the outward obedience of the soldier who hates his leader, and obeys to escape punishment.

It is that kind of obedience, where the heart is so filled with love to God—love towards his friends and enemies—love for every righteous thing—that it just compels his fleshly body to obey.

Yes, the only perfectly free person in all this world is the one who renders perfect obe-

dience to the will of Christ, the savior of sinners.

—Connellsville, Pa.

Correction.

In Oct. 15th Monitor, P. 4, second column, 6th line from the top, instead of Lev. 17:27, read Lev. 19:27; and in the 14th line from the top, read Lev. 19:27 also.

Such mistakes occur in spite of all our pains-taking.—Ed.

INCREASE IN THE NUMBER OF DIVORCES

L. Leander Smith

"For the woman which has a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she is married to another man, she shall be called an adulteress." (Rom. 7:2, 3)

The alarming increase in the number of divorces, threatens the destruction of the American home, and the collapse of our social system. The home is the recognized citadel of our nation, and the hope of the whole earth, and when this goes, nothing but confusion and corruption, awaits us. Divorce means the

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disintegration of the home, and no one knows this better than the feminist. In fact, the feminist's chief contention is concerning the place of woman in the home.

The advocates of feminism, almost without exception, are in favor of making divorce as easy as marriage. A woman lawyer, an advanced feminist, from Nevada, expressed her surprise and regret at the fact, that in Massachusetts, there was only one divorce for ten marriages. She further urges women to demand their right to trial marriage, and easy divorce.

There can be but little question, that the ease with which divorces are obtained, has contributed to the increasing

number of divorcees. And yet the feminists are crying aloud for greater laxity in divorce laws. At all events, the increase in divorces have kept pace with the advance of the feminist movement. The wife that feels no obligation to husband, children, or home will not likely be willing to continue the married state. The ratio of divorcees to marriages is greater today, than at any period of American history. Recently in one day, in the city of Louisville, Ky., there were forty divorcees granted, and only two of this number, on Scriptural grounds. (Matt. 5:32)

Dr. Holtscaw points out that for a period of five hundred years Rome had but one divorce, and when the divorce laws were changed the Empire soon went down in shame and disgrace. In his monumental work, Gibbon attributes the downfall of Rome to the divorce laws. In France divorce was made easy, and it was not long till the Revolution followed. In a given period there were 700,000 divorcees in America, and within the same time, only seventy-six in Canada. The laxity of our divorce laws amounts, in many cases to practical polygamy, and is a deadly disgrace to our nation. As our laws now stand, one may be

legally married in one state, and a bigamist in another. Dr. Holtsclaw says that, in one of our states a divorce was granted a woman who claimed that her husband scratched matches on the seat of her pantaloons. In another instance a divorce was granted a husband because his wife wore curl papers at the breakfast table.

Certainly no nation can long survive where the ratio of divorces to marriages is as great, as it now is in our country. At present the increase in number of divorces far exceeds that of the birth-rate.

So long as women are taught, and believe that the mission and ministry of motherhood is slavish and monstrous, it is but natural they should rebel against the obligations and duties of married life.

In every age and civilization, the home has been regarded as the center and glory of woman's sphere and work. This can never be changed until there is a change in the sex and nature of woman. The very fact that they are to perpetuate the race by bearing children, (1 Tim. 2:15), necessitates that their ministry be largely in the home. Until

there is a change in the sex and nature of woman, the home in the main must continue to be her sphere. This unalterable fiat of fate can not be reversed, until the woman becomes the male; or the man female; or both transformed into the neuter gender. The eternal feminine is an everlasting fact, and the real man and woman have a right to thank God that this is true.

Let us thank God there is no divorce from mother, and no mother ever asked to be divorced from her child.

When will the church awake to the fact that divorced and remarried people are detrimental to the work of the Church of Jesus Christ. (Mark 10:11, 12).

—P. O. Box 1341,
Myrtle Point, Oregon.

Don't forget to hand us that list of names to whom we may send samples. They may not know there is such a paper as the Monitor. Then too, we should like to have a big list of new subscribers to begin Jan. 1, 1926. "Watch us grow," but above all help us grow.

Jan. 26 in date line, means your time expires Dec. 31, 1925. Renew now.

AN EXPLANATION

L. I. Moss

Inasmuch as a number of the Monitor readers who read the report of the committee work here at the West Fulton church a few months ago, are wondering how things are moving along here and have written to me about it I will answer through the Monitor.

The appointed Elder has never made his appearance and we have not heard from him.

The committee left us without even a record of the council, and up to this date have not supplied us with a minute of the meeting. We have not heard anything direct from them.

The Lord's work is moving right on. I am trying in my weakness by God's help to feed the church and care for it.

Our Sunday-school is moving right on with good interest. All preachings services go right on.

We held our love feast November 7. It was a rainy day but we had a real love feast. No one present only good loyal members. How grand it is to have a love feast where unity prevails.

Our revival will begin November 22. Bro. A. M. Bashor

of Tennessee will be with us. We want to have a good thanksgiving meeting on thanksgiving day.

We are glad our little church is taking the stand it is, and I want to tell you there are a number of congregations who are just as loyal and sound as we are. I have learned of two other churches who only permit loyal members to commune with them.

Let us all take courage and stand true to Jesus and his word and go right on in the Lord's work.

—Fayette, Ohio.

WHEN JOSEPH HIS
BRETHREN BEHELD

Metre 12.

((Greenfields.))

((Sung to the tune: Hutédious &
Tasteless the Hour))

When Joseph his brethren be-
held,

Afflicted and trembling with
fear,

His heart with compassion was
filled,

From weeping he could not
forbear;

Awhile his behavior was
rough,

To bring their past sin to
their mind;

But when they were humbled

enough,

He hastened to show himself
kind.

How little they thought it was
he,

Whom they had ill-treated
and sold!

How great their confusion
must be,

As soon as his name he had
told!

"I'm Joseph, your brother!"
he said,

"And still to my heart you
are dear;

You sold me, and thought I was
dead,

But God, for your sakes sent
me here."

Though greatly distressed be-
fore,

When charged with purloin-
ing the cup;

They now were confounded
much more,

Not one of them durst to
look up;

"Can Joseph, whom we would
have slain,

Forgive us the evil we did?
And will he our household
maintain?

O! this is a brother indeed."

Thus dragged by my con-
science, I came,

And laden with guilt to the
Lord;

Surrounded with terror and

shame,

Unable to utter a word.

At first he looked stern and
severe,

What anguish then pierced
my heart,

Expecting each moment to
hear

The sentence, "Thou cursed,
depart!"

But, O! what surprise when he
spoke,

While tenderness beamed in
his face,

My heart then to pieces was
broke,

O'erwhelmed and confound-
ed by grace.

"Poor sinner, I know thee full
well;

By thee I was sold and was
slain;

But died to redeem thee from
hell,

And raise thee in glory to
reign.

"I'm Jesus whom thou hast
blasphemed,

And crucified often afresh;

But let me henceforth be es-
teemed,

Thy brother, thy bone, and
thy flesh.

My pardon I freely bestow,

Thy wants will I fully sup-
ply;

I'll guide thee, and guard thee

below,
 -And soon will remove thee
 on high.

“Go, publish to sinners around,
 That they may be willing to
 come,

The mercy which now you have
 found,

And tell them that yet there
 is room.”

O sinner! the message obey;-

No more vain excuses pre-
 tend;

But come without further de-
 lay,

To Jesus, our brother and
 friend.

—SELECTED.

LOVE FEAST

S. M. West

I am not a minister. but as
 a follower of Jesus I am a
 preacher, and some how I feel
 just now like preaching a lit-
 tle on this subject, and would
 take as a text the 13th of John
 from 1st to 31st verses.

Now John was one of Jes-
 us' chosen apostles, should I
 say the favorite? Well, he was
 the only one of the twelve of
 whom such as this was said in
 23rd verse, “whom Jesus
 loved,” and in other places the
 beloved disciple, now why just
 these sayings, unless, he, being

a particular man would be so
 particular as to record the
 three ordinances constituting
 the Love feast in such a par-
 ticular way for his followers to
 observe, as would be most for
 the glory of the God he repre-
 sented?

If Jesus thought it so impor-
 tant this time, when he knew
 as he did, what was before
 him, and that his time had
 come when he should depart
 and go to the Father, and
 wishing as he seemed to, in
 parting with his own apostles,
 and after followers, to leave
 some lasting instructions to
 them, as to institute these three
 plain ordinances, giving as he
 did in love, he commands and
 as he said in verse 15, “For I
 have given you an example,
 that ye should do as I have
 done to you.”

This one loved disciple was
 so careful to record it so ex-
 actly as to even quote the dif-
 ferent ones. And Jesus answers
 by telling them plainly who
 should betray him, telling that
 one, “what thou doest do
 quickly”; of his going imme-
 diately out as Judas did.

Then after his crucifixion,
 burial, and resurrection, and
 sojourn 40 days upon earth,
 and meeting and being known
 by his disciples, leading them
 out as far as Bethany and
 in (Matt. 28:20) giving his last

command,

“Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.” Must have been of great importance to mankind or he would not have taken the time to do as he did.

What right then has any man, or church of any denomination to set aside two of these Christ instituted ordinances and using but one, thereby making of little or no effect, and taking but little time for thought upon so great and important an event?

And now after reading God's word as it ought to be read, finding out about God's unbounded love for us, as we will, if we do so, learning as we will what he has done for us sinners as we all were, in sending his only Son to earth to live with and teach mankind how to live right, setting examples for us to follow and instituting as he did, what ought to be a pleasure for us to follow, if we are thoroughly converted from our sins, and truly believe in him; it seems to me as those love feast season spoken of in scripture by such as Jude 1:12, “These are spots in your feasts

of charity,” are intended for our Spiritual good.

Jude is hear speaking of false ones who, some how, Satan has succeeded in crowding into the real feast of the true disciples. In Acts 2:42, “And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.” The 46th reads very similar. And in 1 Cor. 11 from 20 to 30 Paul gives strict instructions upon this subject as though of much importance.

It seems to be very certain from reading different writings in scripture, and way back from the church fathers' writings, that for at least 300 years after Christ's ministry on earth, much importance was attached to the holding of what was properly called Love feasts.

It also seems Satan hating it has succeeded in bringing in what has almost done away with it, sad as it is. It does seem to me as if getting down in humility and love before each other and washing each others feet, then in friendship for and love towards each other, eating a plain supper together, while a leader at such an occasion was reading and commenting upon portions of God's word, immediately bearing on this greatest event that

ever took place, would befit, in the best possible way, the true followers of God's Son, slain for sin, to partake of the emblems of his broken body and shed blood, broken and shed because of sin.

And this question arises right here: Why will Christ's true followers ever set aside such an important (and should be sacred to every true believer) event, as this is, showing forth his death till he comes

again?

And now let us hope and pray and work with and by, the Holy Spirit's directions, to the bringing back of God's ways, and striving to the bringing of this world to where God the Father, Christ the Son, who died for it, and the Holy Spirit has so long been planning, working and striving to bring it to, namely, a paradise of God, for man to dwell in, with him.

—36 West School Street,
Westfield, Mass.

Don't Forget to Read the Bible.

Three-Year Bible Reading Course •

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

Motto: READ, THINK, ACT

HOW THE NEW TESTAMENT WAS FORMED

In our New Testament there are bound together a number of writings of different kinds, by various authors. These have been brought together in a certain order, though it is by no means the order in which they were written. How does it come that these writings were collected and handed down to us in this way? And why were these particular writings chosen? These are the important

questions we shall now attempt to answer.

Nearly all the books of the New Testament, except the writings of John, were written by about the year A. D. 70, forty years after Christ's crucifixion. The history of the church between this time and the year 100 is almost a total blank, and we can do little more than imagine how the gospels and epistles were received during this period. The epistles of Paul were princi-

pally written to churches, and from the first would naturally be read in the churches to which they were addressed. It would also be natural that when letters were received from Paul by churches in the same neighborhood they would be passed around. In fact, in one instance Paul directs that this be done (Col. 4:16). It would be very natural that the letters sent to churches in Macedonia — First and Second Thessalonians and Philippians — would easily form a group which would be passed around among the Macedonian churches. Indeed, evidence that these epistles once formed a group by themselves is found in the fact that many Latin manuscripts place these books together, rather than in the order to which we are accustomed. That a number of epistles of Paul were in circulation when Second Peter was written is evident from 2 Peter 3:15, 16. One can readily see that any one wishing to collect Paul's letters would only need to go to a few leading churches in leading cities to obtain all that we have now, and this could be done in a short time.

There are a number of writings called the Apostolic Fathers, which have come down to us from about the year 100 and

a little later. Scholars have carefully examined these writings to see with what books of the New Testament their authors were acquainted. It is found that reference is made to something in all the New Testament books except a few of the shortest epistles. There are repeated references to "the gospel", meaning a written gospel, by which term it is probable all four gospels collected together were meant. It is clear that at that time "the gospel" was something well known in the churches, a writing or collection of writings to which one could appeal as authority. Who first collected the four gospels it is impossible to say. The way in which some of the writers refer to Paul shows that his letters were well known by the people to whom they wrote.

When we pass on to the years between 150 and 200 we obtain much more definite information. Our four gospels are described by name, and it is very evident that these four and these alone had a place of unquestioned authority, which had apparently been theirs for a long time. About the year 170 a Syrian Christian named Tatian combined the four gospels into one connected story. Perhaps it was because of the

inconvenience of consulting four rolls of the gospel, that this one large roll was made. In the Syrian church this combined gospel was very widely used for over two centuries.

Other spurious gospels began to make their appearance about this time, but they were never accepted by the Church as Scripture. From this time on some lists appear of the books which were accepted on a level with the Old Testament. Also we can tell from the writings of men what books they use as authoritative. As we would expect, for a time different churches, especially those far apart, do not always have exactly the same books which were read as Scripture. However, the differences were not great, and we can truthfully say that by about the year 200 the books which were acknowledged as authoritative were practically fixed, and were almost the same as those we have now. At that time there was perhaps the most uncertainty about Second Peter and James. A few other books were questioned in various sections after this, but there was not much change during the next two hundred years.

The first list of New Testament books which included exactly the twenty-seven we rec-

ognize today is a list made by Athanasius, the renowned Egyptian bishop, issued in the year 367. His purpose was to exclude a large number of spurious books which were read more or less. He says concerning the books in his list, "These are springs of salvation; in these alone is the good news of the teaching of true religion proclaimed. Let no one add to them, or take away aught of them." Thirty years later a church council at Carthage, under the influence of Augustine, again listed the books exactly as we have them now. There was no further disagreement among the churches of the West after this. However, in Asia Minor and Syria, it had come to be doubted in various places whether the Book of Revelation was written by the Apostle John, and it was not until about the year 500 that this book was everywhere accepted as Scripture. Now it is well to observe that a remarkable agreement of opinion as to what books were Scripture grew up before any church authority attempted to decide the matter. Individual churches were permitted to exercise their own judgment during the earliest centuries of the Church. The books in our New Testament came to be generally recognized as authoritative, with only slight

variations, and about all that official decrees did later on was to formally approve what the churches had already done, and thus protect the people from spurious works which might deceive some of them. What influenced the people to accept as Scripture just the books they did? Chiefly because these were the books which were written by apostles or by those who were associated with them or approved by them. The apostles had been specially commissioned by Christ to carry on his work, and to them he had given authority. The Church rightly believed that special Divine guidance had been given unto them. Questions that sometimes arose concerning the authority of certain books arose usually because of an uncertainty as to who wrote the books. So many spurious works were written, claiming to be apostles when they were not, that it was well for the people to be careful as to what they accepted.

But again, the character of a book would go far towards enabling the people to decide. If it contained silly stories, or was manifestly below the spiritual level of other books, or contained teachings which were contrary to the generally accepted teachings of Christ and the apostles, it would naturally be rejected. In fact, the

books of our New Testament are manifestly on so much higher a spiritual level than all rival works, that a little time and spiritual insight and common sense were about all that was necessary to enable one to select them from all others, and place them where they belong as the inspired Word of God. There is no dispute between Protestants and Roman Catholics or any other branch of the Church as to what books ought to be included in the New Testament. All alike accept the twenty-seven books commonly received among us.

—Prof. B. L. Olmstead in
Light and Life Evangel.

The Increasing Interest in our Bible Reading Course is encouraging. Four from one family have recently sent in their names for enrollment—father, mother, daughter and son. The son is thirteen, probably the youngest member of the Three-Year Bible Reading Circle.

I am always glad to hear from any member of the B. R. C. Write anything suggested by the readings or anything else you may have in mind.

ON DOCTRINE

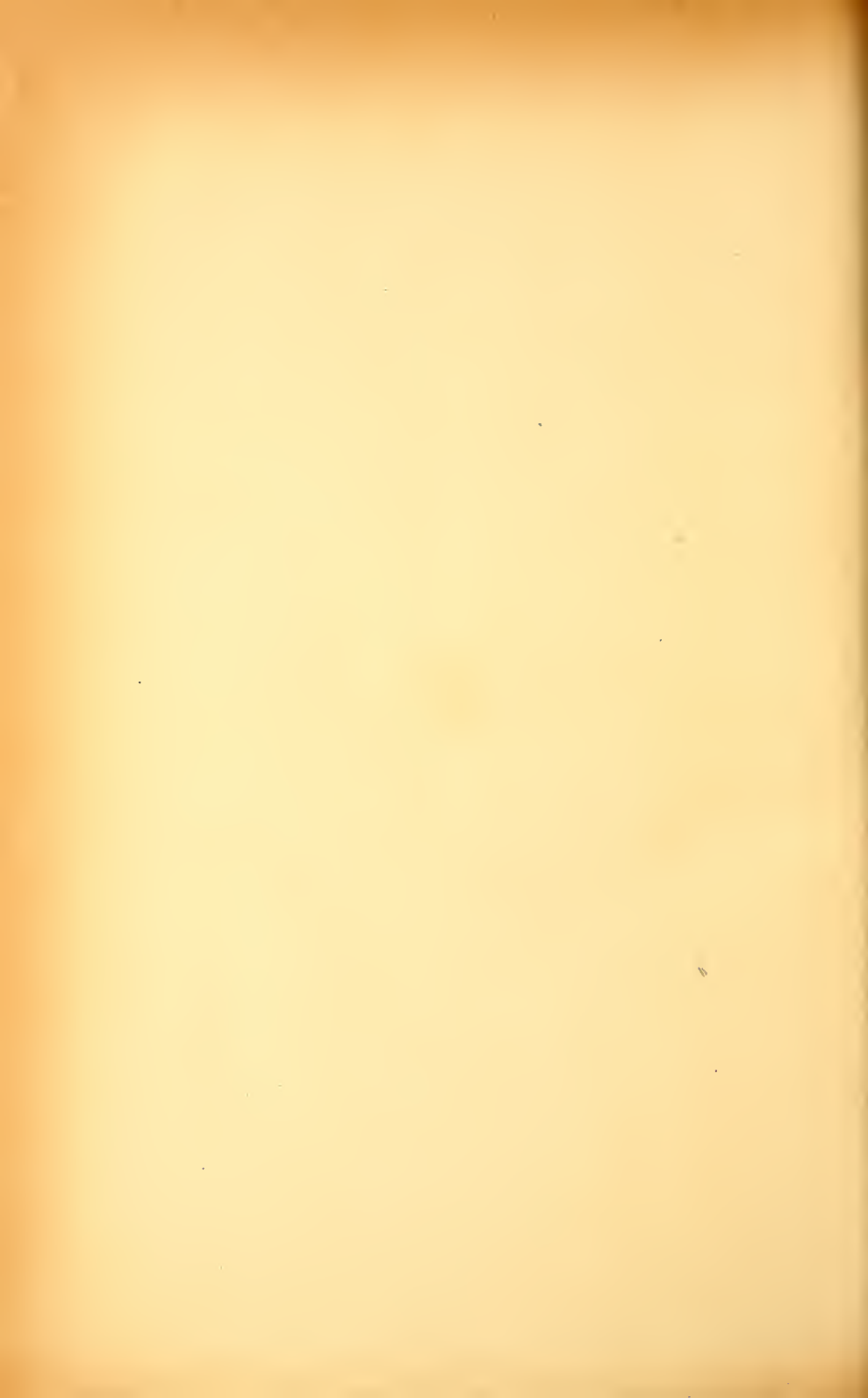
S. M. West

I read not long ago two articles by Brother Moore, prompted, no doubt, by another by Brother Leckrone, just before, no doctrinal teaching. I have given much thought on that same subject for years, and now after reading New Testament Doctrines by Broth-

er Moore, and carefully and prayerfully studying God's word, as I have in connection with it, I am more than ever impressed with the importance of preaching and teaching not a partial gospel, but the whole word of God. Is not every doctrine in it essential? If God so loved the world as to give his only Son to die that sinners might be saved and live, and was so particular as to give through the lips of our Redeemer and the mouths of his inspired apostles and disciples, the doctrine and ordinances given in his word, that not only tell us how to be saved, but to obey and live by, then why, I ask, is it not the bounden duty of all redeemed ones and especially those called of God to preach and teach to be sure and preach the whole Gospel and doctrines of God in his word? I have heard objections to preaching doctrines. They say preach Jesus all right, I say so too, but what sort of a direct command to preach and teach the doctrines, was Jesus' last command to his disciples? (Matt. 28:19) Did he stop there? Oh, no; v. 20, "teaching them to observe all things", all things, mind you, "whatsoever I have commanded you" How could they be known unless they are preached and taught as they ought to be? It makes me sad

at times to think of many doctrines I never heard preached upon and why?

Of course, the great and all important doctrine of Christ's shed blood, is the one that saves, and no other one will save, but knowing, believing, and obeying the doctrines will glorify our God, and better fit us for that eternal home with him. I am sorry to have to think, in these last days, Satan succeeds all too well, in keeping hid, many of God's eternal truth, and the ordinances we as Christians ought to heed and obey, notwithstanding, they are all plain in his word and the Holy Spirit will, if we will let him, lead us into all truth. We also know if Satan can not hinder our salvation, he will cheat us all he can and it becomes us, therefore to diligently study the chart God, in love has given us, to sail over life's sea. And so I say, as Apostle Paul said to Timothy, "preach the word," the whole gospel, and doctrines of God. And I do from the bottom of my heart wish that the church would be diligent in proclaiming the whole of God's doctrines and thereby honor him. My prayer goes with this, that God may be honored thereby and all who may read be blessed.



BIBLE MONITOR

VOL. III.

December 15, 1925.

NO. 24.

"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and Scriptural in practice.

OUR WATCH WORD—Go into all the world and preach the gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

A RETROSPECT

With this issue we close volume III and as a natural thing when such things happen, we stop and take a pause in the busy current of life and take backward look, a sort of invoice, to determine the degree of our success or failure.

In a business way this is very necessary and an easy thing to do and may prove very helpful in the future conducting of the business.

In a spiritual way, this is much more necessary, and may be equally helpful in the future running of the Christian race, but may not be quite so easy to do.

The religion of Jesus Christ seems to be a growth or development, a continual advancing in appropriating the divine graces, which adorn and embellish the Christian life and makes the church a dynamic force in the world. Hence we are taught to "grow in grace and in the knowledge of our Lord Jesus Christ." There can be no "stand still" in the

Christian race without stagnation and loss of power.

That mistakes have been made, we are very conscious. That we may have done better, we are well aware. That we might not have done so well without your helpful criticisms both favorable and unfavorable, we know fully well. Had all spoken well of us, woe be unto us. Had all spoken unkindly, we might have become discouraged. Had our efforts been strongly opposed, we might have become despondent. But, thanks be to our patrons to our agents, our contributors and other helpers, and to our God for encouragement and grace, we close volume III with few regrets and much encouragement to go forward in Jesus' name to accomplish and maintain the ideals and principles for which the "Monitor" stands.

Some of the past, no doubt many of us would erase, blot out if we could, but "What we have written, we have written," and only the tender hand of a loving Father can ever ob-

literate. And since all our life is under the scrutinizing eye of "Him" with whom we have to do", and before whom we shall stand, how careful we should have been of our thoughts and action!

Then too, many of our joys, and much of our happiness and many of our successes of the past year, we fain would have repeated and continued, but this can only be, as we are true to our Master and commit all to him, and go where he directs, and follow where he leads.

The Monitor" has made commendable progress during the year. Some improvements have been made, others in contemplation will be made as their needs becomes apparent.

We have been quite well supplied with Ms for its pages, but a little more of the doctrinal in its make up would be appreciated. Contributors who are competent to handle special subjects in a special way should turn attention to such subjects without solicitation.

All in all, we close the year with gratification and encouragement and feel to "Press on toward the mark for the prize of the high calling of God in Christ Jesus" ever "Striving together for the faith of the gospel."

THE ANGEL'S MESSAGE

"Fear not for behold I bring you good tidings of great joy which shall be to all people." (Lu. 2:10) Thus was announced the grandest message that ever came from heaven to earth.

It was the fulfillment of many prophecies by men inspired of God to foretell its coming.

Moses had said, "The seed of the woman shall bruise the serpents head", and "The scepter shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come", and "a prophet shall the Lord your God raise up unto you, from among your brethren, like until me, him shall ye hear in all things whatsoever he shall say unto you."

And Isaiah had said, "Unto us a child is born, unto us a son is given, and his name shall be called Wonderful, Counselor, the Mighty God, the everlasting Father, the Prince of Peace". Zechariah also looked down the vista of time and said, "Behold my servant whose name is the Branch. He shall grow up out of his place and he shall build the temple of the Lord." Isaiah also had seen by prophetic vision, the time when "The lame man shall leap as a hart, the tongue

of the dumb shall sing, the eyes of the blind shall be opened and the ears of the deaf shall be unstopped", but it was left to the angel to announce to the humble shepherds of Judea that the time had come for the fulfillment of all those prophets had foreseen, which, said he, is, "Good tidings of great joy, which shall be to all peoples."

"Good tidings" because it met the expectancy of the people for the fulfillment of the prophecies in the coming of a Redeemer and Savior. "Great joy" because, believing the prophecies, they were expecting great blessings to be poured out upon the people—their maimed, their halt, their blind, their dumb, their deaf, would be made to walk, to see, to hear, to talk, and, as they expected, a great king would set up a great kingdom in royal splendor, and seated upon his throne—the throne of his father David—would reign over the house of Israel forever. But, coming as he did in a manger, of the humblest parentage, their hopes were unrealized and their expectations blasted, and being thus

so completely disappointed, they refused to receive him as "good tidings of great joy." Of course they were glad for his healings and helpfulness but rejected him as their king, and still do to this day.

But to the many who have received him as their king, Redeemer and Savior, he is "good tidings of great joy". They rejoice in his redeeming and saving power, and the happy experiences in his service, and the hope of a happier experience in the great hereafter, with all the redeemed and saved who faithfully follow, love and serve him in this present evil world.

Then to, we rejoice because these good tidings and this great joy is for all people. That all may share in his redeeming grace; and experience his saving mercy; that there is no respect of persons with him, but in every nation, he that feareth him and worketh righteousness is acceptable to him.

Bless his holy name for these good tidings of great joy, which are now being experienced by all his faithful children!

THE PASSING YEAR

Coming to the gay and proud,
 Coming with a snow-white shroud,
 Coming to the gray head bowed,
 Coming with unhindered sway,
 Coming ev'ry fleeting day,
 Coming to the young and gay,
 Coming, coming, death and eternity,
 Eternity.

Nothing is more evident than the flight of time; nothing more certain than that after a while we shall reach the end of time, each one of us in his turn. And yet, precious as time is, limited as is the amount of it at our disposal, we are very lavish, very wasteful of it. This day, this hour, this moment is ours, we think; but we do not know. We cannot recall even a second of time when once it is past; it is gone irrevocably.

This waste of time is not confined to the young; we see all ages and all conditions of men squandering their time as if they had an unlimited amount of it at their disposal. And yet they know that very soon death will come, time for them will end, eternity will begin; they know also that where they will spend eternity depends very largely on how they spend their time here. So many are indifferent to the future world, which we believe will be infinitely better than this world. And the main reason we can see for this indifference is the mate-

rialism of the age. If man is a chance product, if there was back of him no spiritual Creator, he need not worry about the future. Take away the spiritual character of man, make him a product of blind evolutionary force, and he is robbed of that which is most necessary for his highest good in this world and for his happiness in the world to come.

As we grow older the end of the year causes us to think of the end of the last year which we shall have in this world; and with that thought comes the thought of the end of the years for others. And we look about us to see what preparation man is making for the great change that is surely coming. It is a dreadful thought that so many men are willing to face the judge in eternity without having heeded his teachings here, or even giving them consideration.

It is as it was before the flood—men sat down to eat and drink, and rose up to play. And he said it would be the same when he comes again. In this respect the world is ready for his second coming. And his return is even more certain than is the rising of the sun in the morning, for we know that some day the sun will fail to rise. Ease,

pleasure, a good time, these are what men and women strive for nowadays in larger number perhaps than ever before. Too few think of redeeming the time.

We used to know an old man, who went to his reward more than thirty years ago, whose great thought was to be ready for eternity. So often we heard him pray fervently that God would help us all so to use our time that we might be ready for eternity. He was a worker, not an idler, but his work was by no means all for self. He was hospitable, kind, generous; and we have no doubt as to where he will spend eternity. We think this life is great, and it is; but there is a greater ahead of us. We know this life is short and uncertain; that other is infinite in duration and not subject to change. We know that here we have sorrow and sickness and tears and death; in the life to come all those things will be done away. Our mortal, corruptible bodies will be transformed into immortal and incorruptible bodies.

It seems to us that the passing of the year should cause us to look ahead to the passing of the last year, and to consider what is to come afterwards to us. And we should dwell upon the thought that now we are building that oth-

er life. We cannot waste time and be happy in eternity; we cannot be impure here and pure over there. Everything in this life and in the hereafter depends on this life which we are now living, and alas, wasting. What shall it profit us if we have a good time here, and pay for it with our eternal happiness? What can man give in exchange for a lot of eternity of bliss? No doubt this year will be the last on earth for many of us. Every week we see the names of those who have passed over; there is never a week without them. And none of us can tell when his turn will come. Let us strive to be ready.

Where will you spend eternity?
This question comes to you and me!
Tell me, what shall your answer be?
Where will you spend eternity?

WHERE ARE WE GOING?

D. F. Lepley

Never were truer words spoken than these—"As a man thinketh in his heart, so is he"—the thoughts and desires of a human heart are an unfailing key, or index to the true nature and character of that individual.

No one can read the human mind, and the only reasonable estimate we can form of the character of a tree, is by

the fruit it bears; so only can we judge an individual's character, when his inner thoughts and desires are spontaneously translated into visible, tangible acts.

I noticed an opportunity, not long ago, for the boys and girls, the young men and young women of a well known town, to show their colors, to prove their character, when they were permitted to fully gratify their heart's desires without fear of detection or identification under the cover of masks and other "make-ups". And it just takes such opportunities as these to bring out what is in the hearts of people.

After seeing and hearing only a few of the things that transpired on the streets of that town on that evening, you need not wonder at the condition of society to-day?

Can we really feel proud of our much vaunted civilization?

Church members of your town and community, are you proud of your product?

When you come to fully comprehend the fact, that the language and conduct of that mob in the streets, when they could give a free rein to their inner selves and feel safe; are a true index to the character and lives of these young peo-

ple, can you doubt but that the "home-fires" that should help to maintain the spiritual life of this country, must have all but gone out, notwithstanding the many great and laborious activities of the ponderous church machinery of our land, which is groaning and creaking at every joint for the want of the lubrication of real heart regeneration and unselfish love to God and man?

Do you realize that the chief cause of this condition of the present rising generation, is the lack of Christian training and Christian living on the part of parents, teachers and preachers, and the training that they are getting on the streets, in the pool rooms, the picture shows, dance halls and the public and high schools?

Don't you realize that these young people of the present, must be called upon to shoulder the responsibilities of the future of our community and country?

Parents, teachers and preachers, why don't you open your eyes and see where we are going and throw all of your combined strength and energy, yes, and yourselves into the breach to stay the tide of moral degeneracy

that is gradually, but surely destroying the very foundation of the Christian institutions of our land?

We cannot as individuals look after the whole world, but we can each sweep before our own doors.

You must and will be responsible for the harvest, when the reaping time comes.

Think of what the end shall be. But don't stop at thinking. Put your right thoughts into useful and constructive action while you yet have opportunity.

—Connellsville, Pa.

THE PRESENT APOSTASY SWEEPING OVER THE CHURCHES

By D. W. Hostetler

In Matt. 24:23-26, Jesus predicts some things which are to be fulfilled prior to his second coming.

First—Man shall say, "Lo here is Christ or there" and the warning is "believe ti not", but how are we to know? The test with any system of religion is—what does it do with Jesus Christ?

Second—There shall arise false Christs and false teachers and if it were possible they would deceive the very elect. Let us look into the matter of

deceiving under the subject of this article.

I want to consider in the light of scriptural truth. The inspiration is evidenced by the fact that they predicted the very opposite to that which a natural, uninspired man would have predicted.

Man has a darkened mind and a corrupt nature. Gambling dens, houses of ill-fame and dens of vice are not an indication of the existence of apostasy but they are the evidence of unbelief. To abandon one's profession or church, to forsake principles or faith—in short, to believe in God, Christ, the Holy Spirit, and the Bible, and then to depart from it and disbelieve the thing you once believed and knew to be true—this is apostasy.

Matt. 24:37, "For as the days of Noah were, so shall also the coming of the son of man be." Read carefully the texts herein cited. Turn to Genesis 6:5-13. It says the wickedness of man is great and this is the result of his thoughts and imagination and the same thing is evidently true today.

Then it says the earth was filled with violence. Violence is injury done to that which is entitled to respect. Is it not true that evolution disrespects God, the Bible, and the

Church of Jesus Christ? Is it not true that Modernism disrespects the inspiration of the Bible? For it disregards the fundamental teaching of the Bible.

Later, all flesh had corrupted their way. Is not much of the present corruption of the churches of today the fruit of the teaching of Modernism and Evolution? Jesus Christ is truth. The early churches believed the truth and prospered. Read the book of Acts. Truth—believe it, accept it, love it; this is the contention of the Monitor. Even so, the Christian church will close in apostasy.

1 Tim. 4:1—"Now the spirit speaketh expressly that in the later times, some shall depart from the Faith giving heed to seducing spirits and doctrines of devils." Note that it says **later times**. In Acts 20:29, 30, Paul warns the elders at Ephesus that grievous wolves would come in among them, not sparing the flock. "Of your own selves men shall rise speaking perverse things to draw away disciples." He speaks of the falling away or departing from the faith in II Thess. 2:2-4. Read also Eph. 5:6; I John 3:7.

In Eph. 4:14, Paul tells us not to be children tossed to and fro and carried about, by

every wind of doctrine, by the sleight of men and cunning craftiness whereby they lie in wait to deceive.

In II Timothy 3:1-3, it is stated that perilous times shall come. Men shall be lovers of themselves more than lovers of God, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, highminded, lovers of pleasure more than lovers of God, having a form of Godliness but denying the power thereof; **from such turn away.**

Paul tells us to be instant, in season and out of season. That is, preach the word when conditions and public opinion are unfavorable as well as when it is favorable. For the time will come when men will not endure sound doctrine, but after their own lust will employ teachers having itching ears and they will be turned from truth to fables.

Hear Peter (II Peter 2:1-3). He speaks of false prophets and false teachers, who privily shall bring in damnable heresies to the denying of the Lord. And many shall follow their pernicious way. Read on in Revelation and see how the word of the Lord tells about Laodiceans who will be swallowed up by the man of sin

domineered over by Rome.

Matt. 24:37-39. But as the days of noe were so shall also the coming of the son of man be. Now turn back to Genesis 6 and read how the thoughts of man's heart were only evil continually, how he had corrupted his way and filled the earth with violence. Many of these thoughts are found in Darwin's theory of evolution and Modernism.

Now let me bring you to the foundation of the whole system of the present apostasy. In the first part of I Cor., Paul contrasts the wisdom of God with the wisdom of the world. The churches are becoming absorbed and saturated with worldly wisdom.

I quote from Dr. A. C. Gaebel's article in the King's Business for Nov., 1920, page 16. In Boston, the city that used to be famous for its men who preached the gospel, is Boston University of the Methodist Episcopal Church, one of the rankest hot beds of the rejection of the word of God. He calls the shorter Bible the vilest attack upon the word of God. This new Bible is presented by Charles Foster Kent of Yale University. The New Testament of the shorter Bible is a thrilling account of the life of Christ

and his great social and economic teaching but everything about blood redemption, the cross, salvation and eternal life has been cut out. This is more blasphemous than anything Jehoiakim ever did when he cut the roll of Jeremiah.

In His Image, by W. J. Bryan, he gives an account of a test made by Leuba. He questioned the students of nine representative colleges and their answers show that while only fifteen per cent of the freshmen have discarded the Christian religion, thirty per cent of the juniors and forty-five per cent of the seniors have abandoned the cardinal principles of Christian faith. A University of Wisconsin professor told his class that the Bible was a collection of myths. At Ann Arbor a professor argued with his class against religion and asserted that no thinking man could believe in God or the Bible. At Columbia a professor began his course in geology by telling them to forget all they had learned in Sunday-school. It is said of a Yale professor that no one leaves his class a believer in God. A daughter of a congressman, on a visit home, stated that no one believes Bible stories now. Another congressman said that the faith of his son was un-

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determined by this doctrine in a divinity school.

Mr. Bryan further tells of a fight in Kentucky among the disciples and it is becoming more and more acute in northern branches of the Methodist and Presbyterian churches. A young man for a theological seminary denied the virgin birth and was ordained to the ministry.

Before me is a pamphlet, "Why Pray for a World Wide Revival in the Body of Christ" in which the author tells of some preachers who come from church schools and say, "I no longer preach the entire acceptance of the Bible. I do not preach the heaven and hell of the Bible and I do not know any worth-while preachers who do." Says a

second church-school preacher, "I do not believe in the doctrine of salvation by blood. Thank God I am not saved by the blood of any one. Salvation by blood is the gospel of the butcher shop." Says a third, "Heaven is an antiquated theory of a spiritual roof garden that has long been exploded. The Holy Spirit is but a shadowy, impersonal influence of negligible value and the doctrine of a returning Christ is a foolish and forlorn hope." Who but the men of learning are poisoning the minds of church people and wrecking faith in God and the Bible? In the same pamphlet the writer makes the startling statement that there are over a quarter of a million Protestant congregations in the world and it is safe to say that four out of every five have become more or less tainted with evil doctrine and that thousands of the congregations have gone almost bodily into apostasy.

How is the present apostasy affecting the Church of the Brethren? I have before me a text book on Psychology used in one of our colleges. This book teaches the theory of evolution. Is there any danger of the use of such books in the schools? The Bible Monitor of July 1, 1924, prints an article

on "Symbols" in which the writer says that one of our church schools teaches that we do not need symbols—only substance. Bible Monitor, Jan. 1, 1925, prints that Bethany Bible School is alive with Post Millennialists.

The church is being led away from the simple life. That is obvious on every hand. One cause, at least, is tolerance and liberality.

What is the tendency of these conditions in Our Church? Recently in a District Elders' meeting, an elder asked what to do with a preacher who denied the literal death and burial of Christ. We are following in the footsteps of other denominations who have denied the fundamental doctrine of the Bible.

What is our duty? Paul says in Gal. 5:1, "Be not entangled again with the yoke of bondage." In 11 Thess. 2:17, "Be established in every good word and deed."

Let every lover of truth rally around the cross of Christ and stand four square on the word of God and earnestly contend for the faith once delivered unto the saints.

—Bennetts Switch, Ind.

FLOWERS TO THE LIVING.

Ruth Drake

The Monitor has to be read to be appreciated. It is a mirror in which we catch a reflection of our own lives as Christ would have them be. Through its pages we can get a vision of the bride that Christ left here upon this earth, and is coming again, in the near future to claim. Are we conducting ourselves as a true bride who is in readiness for the coming of the bridegroom? If not, why not? How thankful we ought to be that we still have men and women who are willing to stand for the New Testament doctrines regardless of the criticism of those who want to make the way easy. Christ says, "Because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." (Matt. 7:14.)

We need reading such as we find in the Monitor to keep our feet on the straight road. It is so easy to become discouraged as we look around us and see the church joining hands with the world on all sides, but when we pick up the little Monitor the sky clears and the sun shines once more. We realize that the church established by

Christ, while here on earth is still existing and that there are still those who refuse to disobey his commands because they do not want to grieve his loving heart.

If we did no more than to read the aim of the Monitor, as it comes to us every two long weeks, and then go out and put it in practice the subscription price would be paid many times by the increased happiness in our own lives and those whom come in contact with. If we read and meditate upon the articles within its pages, together with Christ's own word, the Bible, it cannot help but bring into our lives a new realization of the happiness that comes from a hand in hand walk with God.

Go on little paper in your well begun work. May you keep on, as your name signifies, pointing back to God, in such a forceful way that your influence will be felt throughout the world. May you never be tempted to step from 'the way' for the praises of men. The loving words of the Bridegroom when He comes will well repay your service to his church.

—Pioneer, Ohio.

OUR COMMUNION WITH GOD

D. D. Thomas

There is nothing of more importance to us than a right relationship with God. As my observation and experience teach me, my work is not by any means consummated with this life. I know that my financial ambitions end with this life; for no one is able to take these to the grave. As Mirabeau lay dying he is reported to have said to one of his attendants, "Would to God I could bequeath you this head." It is thought that had he lived he probably would have saved the life of Louis XVI. But he was gone and his power was gone. He could not bequeath his head.

So it is. Any ambition for this life is too limited to be of real use. The true ambition of a man is more than the little that this life can give. As a builder his structure should be for eternity. He should get away from this idea as far as the antipodes that we pass into oblivion from this life. Man should have more than a stretch of years and a peaceful death to boost up his waiting soul. This privilege is given to us, by something more tangible than fiction and more stable

than morals. A Heavenly Father speaks. It can be the voice of no other.

God calls upon us to worship him. Not so much that he needs that worship, but because he desires to help us (John 3:16) He calls us to devote our life to his service. "But seek ye first the kingdom and his righteousness; and all these things shall be added unto you." (Matt. 6:38.) The drippings of the sanctuary of our service will supply all our temporal needs.

Every true devotion consists of three characteristics:

(1) A service to him, that is, unto God; (2) a communication with God, and (3) an edification to others. Any act of devotion that lacks either or any of these characteristics fails to be acceptable with God. If one while serving thinks of something foreign to his devotion fails to communicate with God, his service profits him not at all. That one has served, does not seem to have helped those that pleaded for recognition. The answer was, "I never knew you." (Matt. 7:23.) It was not a communication with God. The others are equally apparent.

I. Every devotion is a service unto the Lord. One of the features of a service is that it a human master. His will is to

be our rule of conduct. The one served expects us to do the things told him to do. The Savior consists of the things willed by the Master. It is so in serving. As said, "A servant is not greater than his Lord," neither is one so sent greater than he that sent him. (John 13:16) A service to him is not that which he has not commanded us to do. The one would be rank disobedience, the other would be wicked presumption. Any one whose attention is called to that, no doubt, will admit it, and yet many in the very face of that admission will turn away from the word of God, and invent to themselves ordinances not found in the word. To philosophize in the right and wrong of God's commandment is to question God's authority, a virulent wrong in itself, and no wonder that so many are led astray when they so do.

James denominates the word as the "perfect law of liberty". Then, it is entire. So when he commanded his disciples he meant them to do the thing he said. Not to do what they wanted to do but what he wanted them to do. All true service begins in the heart and every true service comes from the heart. When we speak of heart service it is meant that it is well seasoned with love. The men-

tal willingness stimulates the hearts desire to serve with love. It is said of some that "they draw nigh with their mouth and when their lips do honor me, but have removed their hearts far from me, and their fear of me is a commandment of men which hath been taught them". (Isa. 29:13) Then, others may have a fair outward form of righteousness but their hearts revel in sin.

II. Every devotion is a communication with God. In every service we commune with God. That is necessary to vitalize that service. One must be made to realize that God is here present with us, and we talk with him as we perform the service to him. Paul says, "I beseech you, therefore, brethren by the mercies of God, to present your bodies a living sacrifice, holy and acceptable to God which is your spiritual service". (Rom. 12:1) Serving him in the spirit. One may not demand wages of God for his service. Even the privilege is a gracious gift of God. The debt that we owed was too great for us to ever assume the attitude of a demand. Though our redeemer has canceled the old Adamic debt, yet it would offend the Father to so disrespect his wonderful mission to earth as to make demands.

(Luke 17:10) In prayer we speak directly to him. We study to get into the spirit of prayer. The Spirit of God helps us to interpret prayer. "And in like manner the Spirit also helpeth our infirmity; for we know not how to pray as we ought; but the Spirit maketh intercession for us with groanings that can not be uttered." (Rom. 8:26) If we do not communicate with God in our devotions it is certain that no benefit comes to us, for "without him we can do nothing", and "in we live and move and have our being".

III. Every devotion is an edification to others. Here is the missionary spirit manifested. And it might be added that it is not satisfied by merely delegating the work to others. Because we may feel that we have a substitute in the field is not an excuse for our inactivity. The substitute has his own responsibility. The chief concern here is for our brother. Each one of these points mentioned in this outline must be in touch in order that the devotion may be effectual. Any devotion must be lacking that fail in any one particular.

In the National Geographic Magazine for April, 1925, we have a description of some prayer wheels used by the people of Thibet. "The Sacred for-

mula, OM MANI. PADNE HUM, is reprinted thousands of times on the paper which is wrapped around the cylinder. This row of prayer wheels is built against the walls of the king's palace, and passing lamas turn each one as they go by". This turning is thought to make the prayer effectual. Another gigantic wheel has a building all to itself. "The prayer house is opened only for one hour after each luncheon. The cylinder is of gilded and decorated yak hide".

We have not gotten a machine by which to pray but some of us have gotten a machine by which to sing praise to our Father. We have made one step toward them.

There is imbedded in the etymology of our language a history that is interesting. It is said that Roman Catholic women instead of praying count beads. There is thought to be such efficacy in this as is found in the spoken prayer of the more intelligent. The word, bead, comes from the Anglo Saxon word, beden, meaning to pray, and the beads that hang about some of our young sister's neck is a relict of that idolitrous custom. We have not as yet gotten to counting beads as a prayer service, but some have gotten to expressing tones

with pitch, time and quality as a means of praise by machinery. And that is so much like it.

In the turning of the wheel, or the counting of the beads or the tones of the instrument, as expressive of praise there is no edification as the Lord would have us give. These, therefore, fails in one great quality of edification, without which every devotion fails.

We know that we have passed out of death into life because we love the brethren." (1 John 3:14) Those that we love we seek to instruct, to save. In every service toward God our hearts yearn for them, and that is an evidence that "we have passed out of death into life." "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin". (1 John 1:7) "In the light" our fellowship is perfect; commingling, loving, instructing. "By this shall all men know that ye are my disciples if ye have love one for another". (John 13:35.) Not only shall we have knowledge within ourselves but "all men know" when we labor to build one another up. It is evidence that we are disciples of Christ.

"He that sayeth that he is in the light and hateth his

brother is in darkness even until now". (1 John 2:9) Here are some way marks to keep us off the rocks. It is vital that we love one another. "If a man say I love God and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen how can he love God whom he hath not seen." (1 John 4:20) These scriptures make very clear that every devotion should be for the edification of others. And when we have done with earth, it will be a joy to us to know that we have served him and in fellowship with him have labored to edify our brother.

—McComb, Ohio.

EVOLUTION A DELUSION Part I.

K. D. Henry

Recently a meeting was held at San Francisco by very eminent scientists. The object of this meeting was to effect an efficient organization to combat the "evil" influences of Fundamentalists in general, and the movement headed by Mr. Bryan in particular. My! but isn't Fundamentalism a term to conjure by? If these Fundamentalists believe in the inerrancy of God's word, why

don't they accept it; if they Christ, why don't they do his bidding? He said, "happy are ye, if ye know these things and do them." The fact that they not do all his bidding is evidence sufficient that they are not persuaded that his commands are divine. "Why call ye me, Lord, Lord, and do not the things I say?" Strange, isn't it? Obedience to Christ requires compliance to his teachings and commands. Lack of entire compliance evidences lack of obedience, and lack of obedience, lack of faith. These fine distinctions between "so-called" Fundamentalists and Freethinkers are not very edifying. If Baal be God, let us follow him, and if God is God let us follow him. But let us not make the unpardonable mistake of claiming to serve God and have "a vest pocket edition" of Baal in our religion.

In this great meeting of scientists one speaker said, "We believe evolution is one of God's laws". Evidently referring to Darwin's "Origin of Species". God's word clearly states that God himself created man from the dust of the earth in his own image. By a process of elimination—elimination of most of God's word—these astute men of science

have come to the conclusion that they have outreached God himself, that they have gone infinitely beyond the event recorded in Genesis one twenty-six, that they by their profound wisdom have been able to go event farther back than "In the beginning" a period so infinitely remote that God himself is not able to comprehend. A something, somewhere, somehow, when all animal life—of course including the "human" animal—was centered in the one cell form and from which by a process of evolution through countless cycles of time man at last emerged and shook himself clear from his ancestor—the monkey—and that then and then only was God able to comprehend the creative power of nature and in the spirit of these modern scientists—because there did not happen to be any of them present then—he claimed man as his creation—discovery, our scientists would say.

What righteous indignation these "wise in their own conceit" people must arouse in the father-heart of God! For God knoweth and he careth. He will not always suffer even scientists to discredit and ridicule him.

Dr. Ritter, another speaker said, "We must have a confi-

lence in the natural that will not leave room for one jot or tittle of faith in the supernatural." Take the supernatural away from God and out of his word and you will have left a God as poor as these wisecrackers of scientists claim him to be and his word as powerless to save as they themselves are. All honor and respect to the true scientist, whether he be a Christian or not. By his untiring and ceaseless effort he has accomplished much for which we are indebted unto him and we do not desire to belittle his work.

Luther Burbank, the plant wizard of the west, said, "Science is the savior of mankind. It has opened our minds to the vastness of the universe and freed us from fears. There is no personal or national salvation, except through science. Religion is concerned with the feelings. Feelings are all right, if one does not get drunk on them. Prayer is elevating, if combined with work."

A certain churchman said education is the savior of the world, and ignorance is the satan of the world. God's word states very specifically that Christ is the Savior of the world. "He that entereth not by the door into the sheepfold,

but climbeth up some other way, the same is a thief and a robber." "I am the door: by me if any man enter in, he shall be saved. . . . The thief cometh not, but for to steal, and to kill, and to destroy." It does not require very much power of reasoning to conclude that if these men divest Christ of his divinity they shut themselves out of the kingdom of God. Of what avail will their profound knowledge of science be when the death angel comes to them, for Paul very emphatically says, "Whether there be knowledge, it shall vanish away." The knowledge of this world is as foolishness to God.

Burbank says religion is all right, if one be not made drunk by it. Peter and the apostles were accused on the day of Pentecost of being drunk, when the mighty power of God was revealed by the outpouring of the Holy Spirit upon them, and men were astonished because men of different tongues heard the apostles speak as it were in their — the hearers — own tongues. Burbank and the rest of them do not even have the power to express what they wish to say that they themselves understand each other.

Mr. Shipley — the president of this organization — says, "The Science League of America is a non-sectarian, non-political organization to combat the Fundamentalists. The league's primary aim is to keep **evolution in the public school and to keep the book of Genesis as a counter-explanation of man's origin out.** We aim to offset the misrepresentations of Mr. Bryan. We say to him, 'You shall not crucify mankind upon your cross of bigotry. You shall not place the crown of ignorance upon the brow of childhood'." The arrogance of these men is indeed hard to comprehend. They speak as though the Origin of Species had been written before the Book of Genesis and that God had had the first chapter of Genesis written solely to contradict what Darwin had written.

The Rev. C. S. Mundell of Oakland told of his opposition to evolution and of his final conversion to it. He said: "Now nine out of ten Congregational ministers are evolutionists. The teachings are assumed in our theological schools."

—Thomasville, Pa.

Don't Forget to Read the Bible.

Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

Motto: READ, THINK, ACT

OUR MONTHLY TEXT.

* * * * *

* But these are written, *
 * that ye might believe that *
 * Jesus is the Christ, the Son *
 * of God; and that believing *
 * ye might have life through *
 * his name. (John 20:31). *

* * * * *

Scripture references: Jno. 3:15, 36; 6:40, 47; 11:25; Rom. 1:16, 17; Gal. 3:11; 1 Jno. 5:10-13.

On Faith—Heb.11; Mark 9:23; 16:16; Jno. 1:12; Acts 8:37; 16:31; Rom. 10:8-11, etc.

On Life—Matt. 25:46; Mark 10:17, 30; Jno. 5:39; 14:6; 1:72, 3; Acts 13:48; Rom. 6:23; 1 Jno. 2:25; 5:11, etc.

How great is the authority of the Redeemer! He has lives and crowns to give, eternal lives, immortal crowns that never fade. The great end which the Christian religion

sets before us is eternal life, the happiness of an immortal soul in the vision and fruition of God. By the Gospel life and immortality are brought to light, a life transcending this as much in excellency as in duration.

The sure way of attaining this end is by the right knowledge of God and Christ. This is life eternal is to know Thee. The present principle of this life is the believing knowledge of God and Christ, the future perfection of that life will be the intuitive knowledge of God and Christ. They that are brought into union with Christ, and live a life of communion with God in Christ know in some measure by experience what eternal life is. If man had continued innocent the knowledge of the only true God would have been life eternal to him, but now he is fallen, to

know God is to know him as a righteous judge; we are therefore concerned to know Christ as our Redeemer, by whom alone we can now have access to God; it is life eternal to believe in Christ. Those who are acquainted with God and Christ are already in the suburbs of life eternal.

—Condensed from Matthew Henry
on John 17:2, 3.

DAILY READINGS.

January.

1. Fri.—Jno. 6:1-35
2. Sat.—Jno. 6:36-71
3. Sun.—Jno. 1:1-18; Philpp. 2:5-1.
4. Mon.—Jno. 7:1-39
5. Tue.—Jno. 7:40-8:20
6. Wed.—Jno. 8:21-53
7. Thu.—Jno. 9
8. Fri.—Jno. 10
9. Sat.—Jno. 11
10. Sun.—Jno. 1:19-51; Isa. 53
11. Mon.—Jno. 12
12. Tue.—Jno. 13
13. Wed.—Jno. 14
14. Thu.—Jno. 15:1-16:18
15. Fri.—Jno. 16:19-17:26
16. Sat.—Jno. 18

17. Sun.—Jno. 3:1-42
18. Mon.—Jno. 19
19. Tue.—Jno. 20
20. Wed.—Jno. 21
- 21.-23. Re-read selections from Matthew, Mark and Luke
24. Sun.—Jno. 4:1-43
25. Mon.—Gen. 1
26. Tue.—Gen. 2
27. Wed.—Gen. 3
28. Thu.—Gen. 4
29. Fri.—Gen. 5:1-6:8
30. Sat.—Gen. 6:9-7:24
31. Sun.—Jno. 6:1-59; Psa. 34:1-14.

A Written Exercise.

This exercise is optional, not required for the completion of the course; but I would be glad if each member of our Bible Reading Class would write and send your answer in to reach me about February 1st. The readings for January 21, 22 and 23 should be helpful in preparation. This is in no sense a memory test.

1. Give one or more of the special characteristics of each one of the synoptics, Matthew, Mark and Luke.

2. Copy a favorite verse from each one of the three.

3. Copy one or more texts stating Christ's mission in the world.



